

Mennonite Historical Bulletin

Vol. XXXIX

JANUARY, 1978

ISSN 0025-9357

No. 1

S. D. Guengerich's Five Cent Trip Around the World

Once in a great while we should have some fun with history, and smile at what must have been a fantasy at the turn of the century for many a Mennonite and Amish brother and sister landlocked in the state of Iowa. To join in the adventures of the mind of one such soul, Samuel D. Guengerich, is to begin in the year 1901 and to conclude nine years later with two "trips" of some 24,000 miles, twice around the world. For indeed, Guengerich had found a way to go twice around the world at five cents a trip. Guengerich mailed two letters with messages the world never saw or heard — until perhaps now through the publication below of the contents of the two sealed envelopes.

But Guengerich first had to find

out how to make it all the way around, and this information he received from a friend, A. D. Wenger (Millersville, Pa.), who sent Guengerich the letter published below of April 29, 1901. Wenger had already traveled around the world, and as mentioned in his letter, was preparing a manuscript for publication which appeared in 1902 under the titles *Six Months in Bible Lands* and *Around the World in Fourteen Months*. Apparently Guengerich had considered an actual trip, which Wenger was advising against because of Guengerich's age (64 years), the costs (at least \$1000), and the hardships (unless one traveled first class).

Nine years later, when Guengerich was seventy-three, the time seemed

ripe for the experiment, and the documents published below tell the tale how he, vicariously, began his trip and patiently awaited ship and train, which brought "him" safely back again to landlocked Amish, Iowa.

What led Guengerich to consider a trip, and to enter into his fun? We might remind ourselves that the turn of the century was the era of the "White Man's Burden," with the Western drive to civilize and acculturate, and so to "save" the people of the "backward" nations. To "Christianize" was the new call of the West, and Mennonites — and apparently also some Amish — were caught up in this new mood of expansion.

A central question currently for Mennonite and Amish scholars to research is what Mennonite principles of selectivity were in operation during this era of Western expansion; what was accepted and what was rejected in way of outside ideas and influence? Here, and in his other correspondence, Guengerich opens himself to such research: how he viewed his world, and how he viewed his church.—L.G.

Millersville, Pa.
April 29, 1901

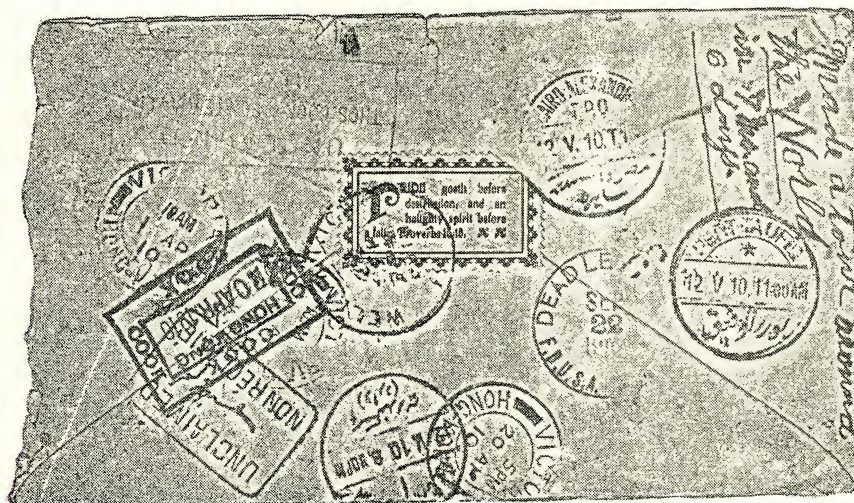
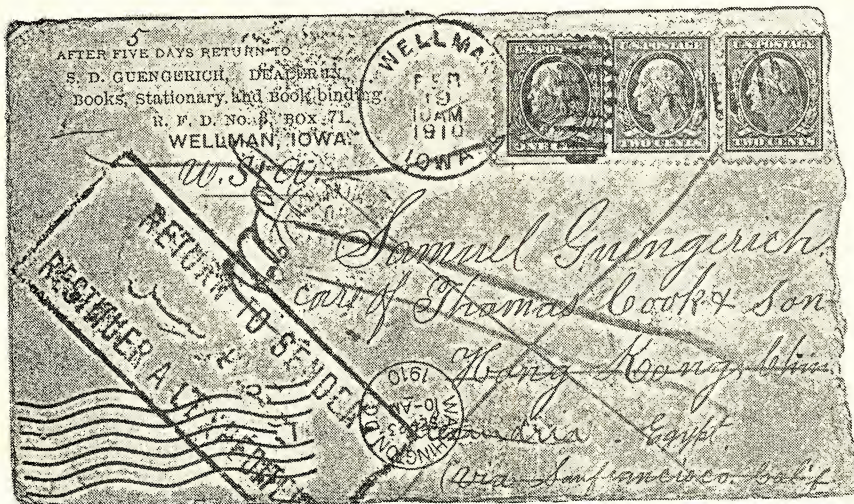
Samuel D. Guengerich,
Amish, Iowa

Dear Brother:

Greeting in the name of Christ. Your kind letter of April 21st was received in due time.

You write against the secret orders and mention my article in the *Herald of Truth*. It is my hope that "Why I do not Join the Lodge" may help at least a little to fortify our people against the abominable lodges.

It is my intention to complete the writing of a book of my travels around the world. It is nearly half completed now. On account of my sickness I have not written anything for six months but think I will soon be able to begin again on it. If you are sixty-four years old I would not advise you to undertake the tour of the globe. The hardships are great enough for a young man. Of course it is not so hard if a man has



plenty of money and travels first class all the time. If a man takes a year to go round the world and roughs it he can do it with one thousand dollars.

I have lists of all the missionaries in Japan, China and India and could furnish you the addresses of some, but they are always busy and generally poor and would perhaps not want to be troubled with mailing your letter on for you. I have thought out a plan by which I think you can send a letter around the world for five cents. If you try my plan and it fails I will give another one.

Address your letter to Samuel D. Guengerich, Yokohama, Japan. Put a five cent postage stamp on it. Write very plainly on the upper left hand side of the envelope, "If not called for in five days, forward to Dhamtari, C. P., India." Write a letter to Bro. J. A. Ressler and tell him what kind of a letter is coming to Dhamtari and that he shall call for it and not open it but forward it to Amish, Iowa. I am satisfied the letter will come around all right in about three months. If you would rather not write the letter to yourself you can write it to another member of your family or to one of your neighbors. (From A. D. Wenger.)

[The message on the first card:]

Joy and Peace.

"The God of hope fill you with all joy and peace." (Rom. 15:13).

Goodness.

"The goodness of God leadeth thee to repentance." (Rom. 2:4).

[Handwritten on the back of the card:]

This card of Joy and Peace, now goes forth to make a tour around the world.

May God guide and protect it through his infinite Goodness, and let it safely return to the place from whence it started, at the writers desk in S. D. Guengerich's home.

Feb. 18, 1910, 3 o'clock p.m.

[The message on the second card:]

Grace.

"The Grace of God that bringeth salvation hath appeared." (Titus 2:11).

Hope.

"Our Lord Jesus Christ, which is

our hope." (1 Tim. 1:1).

[Handwritten on the back of the card:]

This card of Faith and Hope now goes forth to make a tour around the world.

May the Lord protect His word imprinted on this card, and guide it safely on its long and tedious tour, so it may in due time return to the place from whence it started on the Third day of May 1910 at 3 o'clock p.m.

S. D. Guengerich.

Poem Composed to Make a Tour Around the World.

To ascertain the length of time,
To make a tour around the world,
These simple lines, are set in rhyme,
Composed of small and simple words.

This contemplated round to make,
The Postal Service of the world,
Politely will be called to take
These lines along, around the world.

To make this long and weary trip,
Requires many days and months
On stages, coaches, trains and ships,
Across valleys, plains and mountains.

Also, oceans, seas, gulfs and bays,
And many towns, both great and small;

At many cities by the way
The Postal Service is to call.

A contemplation of this kind,
Unique and strange, as this may seem,

This has been pondering in my mind
For months and days to solve this theme,

As on this long and tedious way,
These lines are now about to start,
We bid adieu, until the day,
When they return, from whence they start,

We pray, that Providence may guide,
By His wise and protecting care,
And from all harm and danger hide,
And for this little message care.

Yes, He alone, can safely guide
Through waves and billows of the sea,

And from a raging storm can hide
Those, who, to Him for safety flee.

We will again, for safety plead,
While on the way this message goes,
By Providence may it be led
To come to place, from whence it goes.

Adieu! adieu! now go ye forth
For this long Journey to pursue,
On the third day of Month fifth
Nineteen Hundred and ten, Adieu!

—Samuel D. Guengerich,
Wellman, Iowa, U.S.A.

Daniel E. Mast (1848-1930) A Biographical Sketch

DAVID L. MILLER

Daniel E. Mast moved from Holmes County, Ohio to Reno County, Kansas in 1886, and later was ordained as an Amish deacon and minister. He was a prolific writer for the Amish Herald der Wahrheit which began in 1912. His writings were collected in a 784-page book called Anweisungen zur Seligkeit. In 1955 this book was translated and published under the title Salvation Full and Free (still available at \$5.95 from the D. & I. Gospel Bookstore, R.R. 1, Hutchinson, KS 67501). David L. Miller, a Beachy Amish minister from Partridge, Kansas, is a great grandson of Mast. This account was first written for a Mast Family Reunion in 1973.* — Daniel E. Hochstetler, Goshen, Indiana.

My only recollection of this ancestor is the day of his funeral. This memory is rather vague but I do remember viewing the body and that I knew this to be "Dody Mast." As I grew older I would often hear this man quoted, sometimes in sermons or Sunday school discussions, but also frequently in private conversations. My interest in this man increased. What was there about this man that was so remarkable?

The purpose of this paper is not to exalt mortal man, but to try to examine the quality of faith that sustained him through so many difficult situations. It is hoped that this necessarily brief review will be of help to those of us who seek to serve God with reverence and Godly fear in our generation.

Our ancestor was never a bishop. He was forty-two when he was or-

*It is interesting to note that Mast was born on the same day as John S. Coffman, October 16, 1848. Both were strong leaders in their respective churches and both were influenced by outside movements.

The Mennonite Historical Bulletin is published quarterly by the Historical Committee of the Mennonite Church and distributed to the members of the Mennonite Historical Association. Editor: Leonard Gross; Co-Editor: Gerald C. Studer; Office Editor: Sharon L. Klingensmith; Associate Editors: Lorna Bergey, Hubert L. Brown, Carolyn L. Charles, Ernest R. Clemens, Amos B. Hoover, John A. Hostetler, James Mininger, John S. Oyer, Wilmer D. Swope, John C. Wenger, and Samuel S. Wenger. Dues for regular membership (\$5), contributing membership (\$10-25), sustaining membership (\$50-200), and patron membership (\$250-500) per year, may be sent to the editor. (Library rate: \$5 per year, \$15 for a three-year renewal.) Articles and news items should be addressed to the editor, 1790 S. Main Street, Goshen, Indiana 46526 (Tel. 219 533-3161, Ext. 327).

Articles appearing in this journal are abstracted and indexed in Historical Abstracts. Microfilms of Volumes 1-XXXV of the Mennonite Historical Bulletin are available from: University Microfilms, Inc., 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

daigned as deacon. At sixty-five or sixty-six he was ordained to the ministry. So it was obviously not the length of his ministry or the prominence of his office that was outstanding.

Daniel Mast is remembered for his stand against unholy courtship practices and the use of alcoholic beverages and tobacco. These practices were repulsive to his strong sense of discipleship and holiness, and he apparently sought to counter them by introducing, with others, the Sunday school.¹ This, however, was not tolerated by the church and he began to think about moving to a new area. Kansas seems to have been attractive to him because it favored prohibition (anti-liquor laws). Also it seems that he felt that it would be necessary to get a fresh start in order to overcome the deep-seated unholy practices.

Born and raised in Holmes County, Ohio, he was married to Catherine Miller. After fifteen years of married life he made a trip to Hutchinson, Kansas and bought a farm (presently the Fred Mast residence). This was in 1886 just three years after the first Amish settlers came to Reno County. The Ohio farm was sold in preparation for making the move. At this point his wife suddenly became ill and died, leaving a thirty-seven year old widower with nine children, fourteen years and under. The baby (Sarah) was less than three weeks old and was placed in another Amish home in Ohio and was reared there. With undaunted faith and courage our ancestor continued his plans to move to Kansas. He badly needed help to care for his young family. Therefore he offered to pay the fare to Kansas and back if someone would go along to help care for the children on the way.² The writer thinks his mother used to say that there had been no volunteers until they were already at the depot ready to leave, when Elizabeth Stutzman came and offered her help.³ Evidently he did not need to pay her return fare as they were married on October 10, 1886. She died after a little more than five years of married life, leaving two living children: Mary Ann, later married to Will Schrock, and Levi. This death occurred less than a year after his first ordination.⁴ His third marriage was to Elizabeth Kauffman, Hubbard, Oregon. They shared joys and sorrows for more than twenty-five years before she too was

called to her eternal home. There were two surviving children from this union, namely Rachel Nisly and Susan Yutzy who had both established homes of their own by this time.⁵

He was remarried to Barbara, widow of Noah Helmuth in 1920. They lived together for nearly ten years before she was laid to rest in March of 1930. His death followed on September 29 of the same year.⁶ Both had passed the biblical mark of four score years.

Our purpose in recounting this history is to show that this man's strength was not the result of an easy road. To assume that there were no problems or failures would be to assume that our ancestor was not human. The Mast home was not exempt from problems and pressures occasioned by different stepmothers in the home. This was demonstrated when Levi, in rebellion and disobedience, left home to the distress and sorrow of his Godly father. Levi was married and lived in Wichita, Kansas. He did not repent or receive Christ within the lifetime of his father. In his later years he called at the Noah Mast home with confessions and efforts to make restitution for wrongs that he had committed.⁷ When Levi died, the minister at his funeral reported that

Levi had come to him some years before and told him that he would like to be a Christian, but did not see how he could ever make all his wrongs right. This minister urged him to receive Christ by faith, to make restitution as far as possible and trust in the riches of Christ's grace to cover. Those who attended were encouraged that ultimately, his parental teaching had not been lost.⁸

In the early years particularly there were serious financial hardships. There was the uncertainty of weather; an Ohio background in farming needed to find an appropriate adjustment to the new Kansas climate. It appears that they may always have had food, but sometimes their choice of food was quite narrow. Someone remembers hearing that they made apple butter from pumpkins because there were either no apples or no money to buy them.⁹ Another person remembers hearing one of the uncles reporting that they sold some nails in order to buy him a needed schoolbook.¹⁰ It took eight years until they had recovered financially to the level of their Ohio standard of living. While hard winter wheat had been introduced in 1874 by Mennonites coming from Russia, the Amish did not raise it until some years after they settled, possibly because of lack of

⁵ From Mast History.

⁶ One record says Sept. 27.

⁷ Reported by John N. Mast.

⁸ Reported by Edna (Mrs. J. N.) Yoder.

⁹ Reported by Alvin D. Miller.

¹⁰ Reported by Edna Yoder.

The Annual John Horsch Mennonite History Essay Contest Report 1976-1977

In Class I, sixteen papers were submitted; in Class II, one; in Class III, one; and in Class IV, five. The results of the judging are as follows:

Class I — Graduate and Seminary Students

- First: "Ludwig Haetzer, Spiritualizer Yet Anabaptist," by Peter H. Rempel (Conrad Grebel College).
Second: "A Survey of the History of the Apostolic Christian Church," by Heinz Ruegger (Associated Mennonite Biblical Seminaries).
Third: "The Saskatchewan Mennonite Youth Farm," by Irvin V. Schmidt (Associated Mennonite Biblical Seminaries).

Class II — College Juniors and Seniors

- First: "A Seventy-Seven Year Transition; the General Conference Mennonite Mission in India and the Bharatilya General Conference Mennonite Church, 1900-1977," by Linda Schmidt (Bethel College).

Class III — College Freshmen and Sophomores

- First: "Mennonite Nonresistance in the Colonial Period," by Mary Lynne Gross (Philadelphia Bible College).

Class IV — High School Students

- First: "Mennonite Social Consciousness as Reflected in *The Herald of Truth*, 1893-1900," by Leon S. Kraybill (Lancaster Mennonite High School).
Second: "The College Mennonite Church During the Ministry of John H. Mosemann," by John F. Lapp (Bethany Christian High School).
Third: "Elmer G. Swartzendruber: Following the Call of God," by Sanford Miller (Iowa Mennonite High School).

—Leonard Gross, Contest Manager

¹ Reported by Susan Yutzy and Rachel Nisly.

² Reported by Dan M. Nisly from his mother, Amanda.

³ I would be glad for substantiation or correction on this detail.

⁴ Moses C. Mast and John P. Weaver, *Mast History* (1952). Family 49.

communication. When they started raising this new wheat, their financial problems eased.

Dody Mast is remembered as an able manager, a capable and versatile workman and an interesting and pleasant person to be around. He was a man of great patience. He was careful not to mistreat livestock nor to permit others of the family to do so. There was the time when his horse stepped on his foot. He promptly said, "Do Kanst du aber nat bleiba" (literally: "Here you may not stay.")¹¹

Holiness of life included carefulness of speech and the absence of "bywords."¹² Mast impressed this indelibly upon those of his family and he influenced others likewise. Speech came easily for him and he spoke in short simple sentences. His unapologetic frankness seemed a bit startling at times, but seems to have been tempered well with consideration for others and a zeal and burden for the things that are right. There was the case of the out-of-state boy who spent some time in Kansas. His conduct and attitude were particularly degrading. Later his father also visited in Kansas. When he met Brother Mast, he said, in the process of introducing himself, "Maybe you've heard of my son," and he named him. "Yes, I have, but nothing good," was Brother Mast's unadorned reply¹³ But in so doing he once again cast his vote for holiness of life.

In the course of rather lengthy church services, it became a temptation for young people to go out during the service. At times when young people would get up to leave the service, he simply and kindly told them that if it is actually necessary to leave they should go ahead, but if not, they should really just stay. They usually stayed.¹⁴

His burden for the things of God was evident not only as he worshipped but also as he worked. One person who butchered with the Masts reported that he was careful to keep things moving, but he deemed the time well with discussions of the Word of God.¹⁵

At one time there was only one church district in Kansas. Since they met for church every other Sunday and since there usually was no Sunday school for the cold part of winter, this left every other Sunday open so far as a planned worship was concerned. Visitors in the

Mast home learned that Sunday morning was for Bible reading and worship. Playing could wait for the afternoon.¹⁶

On one occasion when Mast was leading the Sunday school discussion there was some inattention or perhaps irreverence on the part of some young boys. He paused until he got their attention, then he told them how much he desired that everyone present would go to heaven. In fact, he would be willing to carry each one there individually if that were possible.¹⁷ The problem was presently solved without making a direct reference to it.

Whether informally in homes where he visited or when the singing was in their home, almost invariably he took the opportunity to instruct young people in the way of righteousness.¹⁸ When his daughter (the Albert Nislys) lived in the

¹⁶ Reported by Nettie Beachy.

¹⁷ Reported by Sam M. Beachy.

¹⁸ Combined report by Raymond Wagler and Edna Yoder.

house on the home place the two families met together for singing and worship on New Year's Day. The hearty manner in which he sang "Heut fanget an das Neue Jahr" and his fervent exhortation on how they might live a better Christian life in the new year made a lasting impression on Albert's hired girl.¹⁹ This incident is a vivid example of preaching the word out of season (zur Unzeit).

In our day we seem to have a habit of labeling people as conservative, progressive, liberal, etc. This can be a rather vicious habit in that it tends to judge the actions of people before they act. As we look at the life of D. E. Mast, we find an interesting combination. He was obviously a progressive person in his day. He was constantly working for improvement in the spiritual realm, but this was to some degree evidenced also in the material sphere. Examples would include the

¹⁹ Mary (Mrs. Levi) Headings.

A Daniel E. Mast Letter of 1920

The letter below, published in its entirety, suggests something of Daniel E. Mast's faith, which he attempted to propagate throughout large segments of the Old Order Amish Church. Influenced by D. L. Moody, Mast saw as central "the crucified and risen Christ" around which the faith and life of his people ought to revolve. If Christ were correctly preached, and if the people responded correctly to this Christ, then banning and avoidance would fade into the background, and become much less of an Old Order Amish issue. Furthermore, Mast implies, salvation is to be found in Christ; it is not to be sought simply in the gathered church.

Articles on Daniel E. Mast, and Jacob Frederick Swartzendruber are found in the Mennonite Encyclopedia. The letter in the original German is found in the extensive Daniel B. Swartzendruber Collection (Archives of the Mennonite Church).—L.G.

Hutchinson, Kansas, November 10, 1920

Now, my dear fellow-minister and bishop (called of God and confirmed and ordained by the laying-on of hands by the Elders), J. F. Swartzendruber and his dear wife, as a greeting of love we wish you the grace of God and the unadulterated love of Jesus Christ and the guiding power of the Holy Spirit, in the name of Jesus, who has loved us so deeply and dearly and washed and cleansed us from our sins in his blood. To him be the praise, honor, glory and power from now on into eternity, Amen.

We received your letter on Monday and were very happy to hear so much from you again. But we heard about you frequently when you were in Davies County, Indiana, and we in Allen County. Several times we heard of you when you were in Pennsylvania. I wished so much I could have been a listener when you and the Waglers were in the congregations. I would have hoped to learn something yet in my old age. But wishing does not make it so. But we had visited Waglers on our return trip, but did not hear him preach except to give strong testimony. We are well, and were, thank God, well all the time on our missionary trip; I did not miss a meal. All of this was a gracious gift from God. We are seventy-two years old and feel especially thankful to God for his blessing.

We were gone more than ten weeks. People practically bore us on their hands, more than we deserved. We visited forty-five congregations and attended two funerals. In Holmes County we had meetings every day for the last nine days. We had been in Holmes County four years ago and were not planning to visit all the congregations, but made our own travel arrangements. When they heard that, they made arrangements for meetings and so we could not properly visit our friends. We also met Bishop Gideon Stoltzfus and his wife in Holmes County. We were not in Samuel

¹¹ Seemingly a matter of fairly common knowledge in Kansas.

¹² Reported by Susan Yutzey.

¹³ Reported by the late Dan and Barbara Yoder (names not known by writer).

¹⁴ Reported by Nettie (Mrs. S. M.) Beachy.

¹⁵ Reported by the late Dan Headings.

fact that their corral was hard surfaced before most people seemed to give this sort of thing any serious consideration. Also he was perhaps the first Amishman in the area to install an indoor toilet. However, it is also clear that he considered this inclination a potential threat to his scriptural balance. One Sunday morning he was on his way to the Yoder district for services, a distance of perhaps ten or fifteen miles. On the way he passed a farm that was equipped with a grinder powered with a double windmill. This idea immediately appealed to him. He began to plan how he could install such a grinder at home. He suddenly became aware that he was doing all this planning on the Lord's Day. He promptly told himself that if he is that taken up in this thing, then he had better just do without. The plan was never carried out.²⁰

D. E. Mast was liberal in his openness to truth. He had a great re-

²⁰ Related by D. E. M. in Peter Wagner home, as reported by Raymond Wagner.

spect for evangelist D. L. Moody, and obviously shared in the mood of the great awakening of the Mennonite Church. When the Mennonite Church was organized at Yoder (in 1918), there was strong opposition in Amish circles. Brother Mast refused to become a part of blind prejudice, that is, rejecting something because it had to do with Mennonites. His view was open and charitable.²¹ He is said to have stated: "If the Mennonites have something better than we, we want it too."²² (I want to insert here that I have no question that were Brother Mast with us today that he would continue to evaluate the Mennonite Church in light of the Scriptures. I believe that he would warn faithfully and courageously in those areas where they are departing from the clear teaching of the Word of God. Ought we to do less in our genera-

²¹ Freddie J. Miller reported to John Mast that the records show that Brother Mast gave some financial support to the building of the church at Yoder.

²² I remember my father telling me this.

Yoder's congregation, and did not even see him, but often heard him mentioned.

With God's help we conducted communion services in the six neighborhood congregations. But we were not without difficulties and trials. Satan is masterfully at work. But we have the beautiful promise of Jesus himself that he will be with us and in his name and heavenly strength we can go forward, and defeat Satan. We saw and heard much that is worthwhile, but also some that was not worthwhile. We did not know a single person in Adams County, not even Bishop Joseph Schwartz. But they called a meeting during the week and, as they said, nearly everybody came. There we rode on spring seat wagons. But these people are also for God's [cause].

Bishop Schmucker in Allen County is the same as when we met him. He is well-read and knows his text on the ban and avoidance by heart. I have frequently told them that the Lord did not call me to preach ban and avoidance, but the crucified and risen Christ, who is truly too much left out of preaching. I believe the people should be grounded on the true rock, Jesus Christ; then there will not be so much banning. The members are then at work and can rejoice that they have found a Savior and Redeemer.

Many are too intent on seeking salvation simply in the church (Gemeinde) instead of in Christ. God has a church here on earth through which he works but anyone who seeks salvation in the church is building his house on sand. For the church of God has never died for me, but the Son of God did. I still always like to read your "Nützliche Lehren" ("Useful Lessons"); they are short, clear, and instructive. I wish you could visit us too sometime; it would be so edifying. Write me when you can come sometime. I believe that because we made this trip so soon after our marriage it was a sort of honeymoon, but that is not the case. I would have made the trip even if I had [not] married. I believe I was called of God to do it, and I could not otherwise find peace. The Lord showed me all this, and helped me. The journey was not undertaken without thought and by chance. However inadequate I felt, it still had to be done. I often thought of old Simeon — only after he had taken Jesus into his arms was he ready to die. Thus, in a way, I now feel "it is finished." To God alone be the praise. This morning the first leaves fell from the trees after a severe night frost. But the leaves fell only on the east side where the sun's ray fell first.

The grace of our Lord Jesus Christ be with you and all of us. Amen. Remember us weak members of the body of Christ in your prayer.

D. E. and Barbara Mast

[Translated by Elizabeth Bender.]

tion?)

D. E. Mast seems to have been a man with some sense of sanctified wit. As the deacon he was often sent to do personal work. On one occasion when he approached a brother about certain sinful involvements, the brother responded with a verbal attack on the person of the deacon, accusing him of also being in error. Brother Mast listened patiently until the man was finished with his accusations, whereupon he inquired, "Is that all?" "I guess," was the reply. "I have other shortcomings that you failed to mention," stated Brother Mast. This so disarmed the offending one that they were promptly able to work through their problem.²³

There was also the time when he preached in a certain congregation out-of-state. In giving testimony to the message another minister remarked something to this effect: "Er hat vielleicht schier zu viel englische Worte ge-used." When Brother Mast rose to close the service, he acknowledged the exception by noting that he assumed that the brother meant "ge-braucht" instead of "ge-used!"²⁴

The manner and content of his ministry is a subject which makes many oldtimers light up with appreciation. We do well to remember that for the first twenty-three or twenty-four years of his ordained ministry he ministered mostly in a sitting position, giving testimony to another's preaching. One man reported that he would walk twelve miles just to hear him give testimony (Zeugnis).²⁵ Another person recalls a typical scene where he would sit speaking, gesturing widely with his arms as he spoke. The color could be seen rising all the way to the top of his otherwise pale bald head.²⁶

The question does arise whether the church should not have recognized and used his preaching ministry more fully before he was of retirement age. In the preparation of this writing the question was asked of different people, "What is the trait that would best describe Brother Mast's life and ministry?" "Simplicity and vitality of faith,"²⁷ and "I am not ashamed of the Gospel of Christ"²⁸ were two observations. One person remembers him best as he stood on his tiptoes and declared: "Enough blood has been shed on Golgotha to wash every sinner in the whole world white as snow."²⁹

²³ From the *Einleitung in Anweisung zur Seligkeit*, by Eli J. Bontrager.

²⁴ Commonly reported.

²⁵ Reported by Dan M. Nisly of another person.

²⁶ Reported by Noah Nisly.

²⁷ *Ibid.*

²⁸ John Mast.

²⁹ Mary Headings.

The content of his messages was typically on salvation by grace through faith, and on obedience, holiness and discipleship. He wrote several articles on spiritual baptism and fullness. He was an enemy of dead formalism in the church. His teaching reflects a clear grasp of the centrality of Christ in the scriptural message. He was not for or against something because it was old or new, but seems to have been able to evaluate issues on their own merits, using God's Word as the standard of measurement.

When he preached his first sermon following his second ordination, he began by repeating the first word of Matt. 25:1, "dann" ("then"), three times gesturing liberally with each pronunciation and pausing between. His point was to emphasize the future tense of the word and the prophetic content of the words which followed.³⁰ The manner of his speaking seemed to reach the people where they sat, where they walked, and where they lived. He made liberal use of illustrations. When commenting on Paul's testimony in 1 Corinthians 13 about putting away childish things when we become a man, he remarked that we don't expect Mose K. Yoder to ride around on a stick horse. (Mose K. was an old man.)³¹

Brother Mast attached great importance to the Christian home and child training and nurture. He once told his daughter about her son: "You will need to break his will when he's young or he will break your heart when you're old."³²

At a certain worship service he earnestly admonished the people on the necessity and importance of having family worship. He climaxed his appeal by saying: "Now please don't go to bed tonight until you have worshipped together." There was at least one home that had a family altar for the first time that evening.³³

A term that would be descriptive of his ministry is "biblical." He was not one to involve himself with controversial theological questions. But he often would stand with one foot on the teachings of Christ and the other on the teachings of the apostles. From this firm foundation he was persistent, he was hard hitting. He was also humble. And lest we forget, he was human too. If there is a term that would characterize his teaching it seems that it would perhaps be "triumphant" or "victorious." His was obviously a

faith that overcame the world. Adversity in the home, on the farm, or in the work of the Lord and the church was not able to stop the rivers of living water from flowing from his innermost being.

It becomes an easy matter for us to praise and appreciate this man's dynamic faith. We would do well to ask ourselves: "Would we welcome this type of presence in our midst today or might this constitute a threat to some cherished or reserved area of our lives?"

Sometimes it seems to be a typical mark of spiritual decline to be-

gin to exalt the leaders of the past but refuse to accept and to propagate the principles upon which they stood. A biblical example is that of the Pharisees who glorified Moses and the prophets, but rejected Christ of whom they spoke. May we not fail to see that the extent and degree of this man's usefulness was in direct proportion to his identity with Christ. To follow him as he followed Christ is not only safe. It is urgent. May God grant it to the salvation of souls and to the glory of his great name.

A Jacob F. Schwarzendruber Letter of 1920

The letter published below was written shortly after Jacob Schwarzendruber (an Old Order Amish leader in Iowa) had received the Daniel E. Mast letter (published above). Although it does not directly expand upon Mast's ideas and concerns — indeed, it suggests a quite different approach to the problem — it does show Schwarzendruber's concerns about those elements within the Old Order Amish Church which tend toward schism. Schwarzendruber is open to evaluating the original Amish schism, and he attempts to be objective about Jacob Ammann's role in the whole affair. Schwarzendruber thereby attempts to separate out those areas within his tradition which need to be exorcised, from those which ought to remain as central expressions of the Amish faith.

[It is interesting how this letter came into the Archives of the Mennonite Church. Harold Bontreger, from Middlebury, Indiana, found this letter on the floor of the hall at Bethany Christian High School (Goshen, Indiana), on the evening of a public fish fry.]—L.G.

Kalona, Iowa, November 17, 1920

[To] Eli J. Bontrager.

Dear Fellow Minister,

I received your appreciated letter, written on Saturday, on Monday. It gives me good information, though somewhat sad. Except for your letter I have not yet received any word of the death of my cousin, the widow Rebecca Schrag, nor anything from Allen County. I too say: O misery!

Presumably four bishops there were on one side and six on the other; I wonder who the other four were besides Dan Bitsche and Wm. Yoder? Yes, a division can and doubtless will take place there, and how will things be in other places? It might create trouble everywhere! Amen.

J. D. Guengerich is in Iowa now for an indefinite time. Toward me he always presents a Sunday face. He had an axe to grind. He has some old letters on the division which he had copied from an old writing which he had borrowed from a Beiler in Lancaster County. It originated with old Bishop David Beiler about the divisions in Jacob Ammann's time. One is by Jacob Ammann himself, another from his opponent, Peter Geiger, and there are several others. Some are found in *Eine Begebenheit*. He wanted me to copy and correct them for him; he was going to publish them in a pamphlet. I told him I had these very letters in my grandfather's collection and some others besides, but that I was still undecided whether they should be printed, together with all the others we could find that are related to this division — or whether it would perhaps be better to burn all we could find and forget this old affair.

I would be very sorry if I knew that 300 years after my death such letters (if I had written such angry letters as Jacob Ammann and Hans Rudi Nageli wrote against each other) were still being copied and published.

But because I have these in my possession, the Guengeriches are urging me to copy all of them as well as any that might still be found and have them printed, perhaps in pamphlet form. It would be twice, or perhaps

³⁰ Reported by Noah N.

³¹ Levi Headings.

³² Reported in a former Mast Reunion by Rachel Nisly.

³³ Reported by Mary Headings.

Book Reviews

The Sociology of Canadian Mennonites, Hutterites, and Amish: A Bibliography with Annotations. Edited by Donovan E. Smucker. Waterloo, Ontario: Wilfrid Laurier University Press, 1977. 232 pp. Paper \$4.50. Cloth \$7.50.

Dr. Smucker in the dedication of this book to his wife Barbara attributes to her recent novel based on Canadian history the credit for being the catalyst for this book on Canadian sociology. In his "Preface and Acknowledgements" Professor Smucker of Conrad Grebel College cites the enormous expansion of scholarly activity in the social

science disciplines in Canadian universities focusing on the three contemporary branches of the historic Anabaptist family. He cites the smaller and partial previous bibliographies and especially the comprehensive two-volume Springer and Klassen work just published but notes that these are without annotations. This situation, he states, prompted the preparation of this work accenting the recent social and cultural life of the three groups as a tool for scholars needing better information concerning the books, theses, articles, and unpublished manuscripts in the English language. The items included in this 800-entry bibliography relate prin-

cipally to Canada although a very select list of titles from the U.S. and U.K. is included for context. A few items in German from the pens of North American scholars are also cited.

This work was produced by the writer and his research assistants under a Canada Council grant and the introductory essay was originally presented to the annual meetings of the Canadian Sociology and Anthropology Association at the University of Toronto in 1974. The annotations are succinct and descriptive.

The quantity and quality of material here gathered for terse evaluation and description is remarkable in light of the less than two centuries existence of these groups in Canada and their relatively small populations. A work such as Frederick Norwood's two-volume *Strangers and Exiles* (1969) is not included but Zablocki's *Joyful Community* is appropriately included even though at the time of its appearance the Society of Brothers was not yet formally affiliated with the Hutterites. The Society's displeasure with this latter work must not exclude it from a listing where all three groups must withstand the varied analyses of the sociological discipline.—Gerald C. Studer

three times as large as *Eine Begebenheit*. It would best be called "Alte Spaltungs Briefe" ("Old Letters on the Division") and be left at that, for that is what they are.

My father considered having them published, counted the words and wrote the number on each letter, but he never had them printed. He told me about it, but added, "I am no longer able to write it and would have to have them copied, and where could one find anyone who really understands it? And that is how the matter still stands.

The name "Amish" suggests something, so that one is inclined to ask: Where do the Amish come from? These letters would cast more light on this story, and at least tell where the name comes from. The Guengerichs think *Eine Begebenheit* shows only one side, and people should have the other side too. But I am not sure that the rest of the letters would improve the situation very much. To be sure, Jacob Ammann gives a clear and practical explanation of the Scripture, "You shall not eat with him"; but Hans Rudi Nageli explains it entirely according to what he believes—with little basis, in my opinion. Another might think Nageli hit it better. And so the question arises for me: Which would be better — to print them or not to print them?

These old letters are by no means free of error. Since they have been frequently recopied some copiers misread some words, failed to get the meaning and in several instances have given an incorrect meaning, or no meaning at all, or an ambiguous meaning. I doubt that anyone could be found better qualified than I to find the right meaning. I think I can say that without boasting. Even *Eine Begebenheit* is not free of such errors.

It might cost perhaps \$60.00 to have it printed. If they were sold at twenty-five cents, 250 would have to be sold to get the money back. I believe it could be done. That is the financial side. But should it be done? Or would it be better not to do it? That is still a puzzle to me. Help me solve it and give me an answer soon.

The question of building a church seems to have been dropped for the present. But it was not the Conservatives who wanted it, it was some of our people who worked at it. Maybe, I say "Maybe" because if we do not go into it, then the conservative preachers would. At least those preachers were against it. But nevertheless they wish very much that we would build and satisfy our people. But some of ours raise the objection that if we did that, then people would at once be dissatisfied in other things? How much longer will the "Old Order Amish" be able to maintain themselves?"

We are, thank God, well. The weather is nice but cold; people around here are also quite well. Mane [Emanuel] Herschberger and Gideon Marnier will probably not be with us much longer. They are perhaps 81 and 83 years old.

Remember us at the Throne of Grace.

J. F. Schwarzendruber and wife

[P.S.] I have also received a letter from my close friend D[aniel] E. M[ast] that might interest you. Also, for your information, we are planning, God willing, to hold a large meeting (*Gross Gemein*) on Sunday. (Translated by Elizabeth Bender.)

Anabaptist Beginnings, 1523-1533. By W. R. Estep, Jr., Nieuwkoop, The Netherlands: B. De Graaf, 1976. 172 pp. \$30.00.

Anabaptist Beginnings is volume XVI of *Bibliotheca Humanistica & Reformatoria* and has as its primary purpose to make available to students those documents which in the editor's opinion are the most significant for revealing the process of development which took place during the first decade of the emerging Anabaptist movement. It provides an excellent documentary supplement to any history of sixteenth-century Anabaptism, and especially to Estep's own narrative history, *The Anabaptist Story*, originally published in 1963 by Broadman, and revised and re-issued in paperback by Eerdmann in 1975.

Estep shares the underlying assumption in this collection that the Anabaptists first arose in and around Zurich and not in the Karlstadt-Müntzer-Zwickau area. Estep is professor of church history at Southwestern Baptist Theological Seminary and prepared these documents for publication while taking an intensive course on sixteenth-century paleography. Some of the documents were previously published in translation, and some are new

translations from the original German and Latin sources.

The works represented are confined to the Swiss, South German, and Austrian Anabaptists but include anonymous as well as known writers. In some cases repetitious material has been eliminated by paraphrasing sections rather than translating them. Variant readings have been sparingly noted whether in a parenthesis or in a footnote. Each document is appropriately but briefly placed in its setting both bibliographically and historically by an editor's introduction.

Balthasar Hubmaier's writings predominate with a total of fifty-eight pages devoted to his works (including introductions). Perhaps this reflects Estep's Baptist predilection and illustrates an early comment in the *Mennonite Encyclopedia* article on Hubmaier: "the Baptists in general have viewed him as their hero among the Anabaptists." This was further confirmed by the Baptist-sponsored celebration of the 400th anniversary of Hubmaier's martyrdom with a special observance in Vienna in 1928. This contrasts with the estimate of Hubmaier by the Free-Church tradition. Although Hubmaier was the head of a large congregation and was outstanding for the number and significance of his writings, a writer in the *Mennonite Encyclopedia* says he was "of no great permanent influence on the later Anabaptist-Mennonite movement since he diverged from the main line . . . on the question of nonresistance."

The substance of this divergence is abundantly illustrated in the documents included here. In fact at one point in reading Hubmaier's long exposition of the scriptures "On the Sword . . ." he writes a caution against those who "through half-truth . . . wander widely . . . from the whole truth and go seriously astray." I felt impelled to write in the margin that this is what Hubmaier himself was doing! His treatise is heavy with Old Testament "proofs."

At times he rises to an eloquent sarcasm in his argument. He manifests a keen awareness of his own position being at odds with many of his Anabaptist brethren. For me Hubmaier must remain outside the Anabaptist core while for Dr. Estep "he forged a new pattern in religious configurations between the near anarchy of some Anabaptists and an Erasmianism inaugurated by Luther and perpetuated by Zwingli . . ." etc. I nevertheless commend

Estep for making available in one source this collection of writings and especially wish to note with great appreciation Hubmaier's powerful defense of believers baptism and the utterly fascinating poem attributed to him that completes this collection.

Along with Claus Peter-Clasen's *Anabaptism: A Social History* (Cornell University Press, 1972) where I was most deeply impressed with the wilderness of religious interpretations in early Reformation times, Estep's selection of documents provides a sample of the "seemingly endless variety of religious opinion" that gave rise to new conventions in almost every part of Europe, most of which were disparagingly and often times carelessly called Anabaptist. Only in relatively recent times have these different strands begun to be discretely identified and separated.

Among the other documents included are the minutes of the second Zurich Disputation of October 1523; several Grebel letters; an invaluable Declaration of Faith and Defense written to the Zurich Council presumably by Mantz; the Twelve Articles of the Peasants; the Schleitheim Confession; the Discipline of a Tyrol, Austria, Anabaptist congregation; Hans Denck's Recantation; an anonymous Anabaptist pamphlet; and Pilgram Marpeck's Confession of Faith.

In these days with charismatic renewal permeating all the Christian denominations, major and minor, it is noteworthy to be able to read in English the Declaration of Felix Mantz in which he says quite matter-of-factly in passing, "After the receiving of this teaching (meaning the Great Commission as found in Matthew) and the descent of the Holy Spirit which be speaking in tongues . . ." (emphasis added).

Estep has introduced the entire collection with a succinct and stimulating survey of the rise and early progress of Anabaptism. He has not lost sight of the same special purpose for this work that he had in his *Anabaptist Story* for, after acknowledging "the position of unusual importance in the Free Church movement" which the Mennonites occupy, he adds further that the Mennonites serve "as transmitters of these concepts via influence and direct stimulus upon English Separatism, particularly the Baptists."

Only a very few things slightly mar the large usefulness of this work: the several footnotes and quo-

tations in the text left untranslated and the unusually high number of typos including wrong spellings and inverted order of letters in well over a dozen instances, plus cases of wrong punctuation and lack of capitalization. There is also no bibliography except that provided by the footnotes, and no index. The footnotes however are placed at the bottom of the page which is my first choice among the options. One can only hope that a collection of "readings" so valuable to Anabaptist-Mennonite study will be made available in a less-expensive paper-back edition. Few persons, and even fewer local libraries, than one could wish will purchase so high-priced a book.—Gerald C. Studer.

Recent Publications

Fulk, Phyllis and Lois Brown Miller. *History of the Beery Family of Page County, Iowa*, Newport, Ark.: Evans Press, 1976. 369 p. Index. \$9.00. Order from: Mrs. Marvin Fulk, RR4, Newport, Ark. 72112.

Fulk, Martha Brightbill. *Genealogy, Brechbill, Brackbill, Brechbeil, Brighbill*. Myerstown, Pa., 1976. 76 p. Index. Order from: Mrs. Fred Fulk, 600 S. Railroad St., Myerstown, Pa. 17067.

King, Sanford J. Samuel S. & Elizabeth (Zook) King Family History. 1972. 32 p. Includes index. Available from the author, R.D. 2, Belleville, Pa. 17004.

Miller, Valentine E., *Miller Family History. A Record of the Descendants of Daniel D. and Mary P. Miller*, 1977. 164 pp. Order from the author (3340 N. Landing Rd., Virginia Beach, Virginia 23456). \$6.75 plus 30c postage.

Klassen, Ernest J. *Genealogy of Johann Janzen, 1752-1977*. 1977. 408 pp. \$10.00. Order from the author: 467 Park, Winnipeg, Manitoba.

Descendants of David J. Hostetler: Born in Holmes County, Ohio. Compiled by Mrs. Amos Hostetler and David A. Hostetler, revised and updated by Jerry Yoder. Nappanee, Ind., Evangel Press, 1973. 171 p. Includes index. \$3.50. Order from Jerry O. Yoder, 15228 County Rd. 28, Middlebury, IN 46540.

Wedel, Elizabeth K. *The Rev. Jacob D. and Anna (Strausz) Goering Family Record*. 1976. \$10.00 plus postage. Order from Mrs. Arthur A. Wedel, 208 S. Washington Ave., PO Box 197, Moundridge, KS 67107.

Mennonite Historical Bulletin

Vol. XXXIX

APRIL, 1978

ISSN 0025-9357

No. 2

"Concerning Shepherds": The Schleithem Confession On the Theme of Leadership And Denominational Structures

SUE CLEMMER STEINER

Sue Clemmer Steiner was one of some fifty participants in "Schleithem II," a tour-seminar sponsored jointly by TourMagination (Scottsdale, Pennsylvania) and two Mennonite Historical committees. (Our readers might recall the January and April 1977 issues of the MHB, which featured the Schleithem theme and its significance for the current Mennonite scene.)

Ms. Steiner has written in various Mennonite journals, perhaps most regularly in the Mennonite Reporter. She is also on the staff of the Provident Bookstore (Kitchener, Ontario), which is part of the Mennonite Publishing House program. — L.G.

I

This Seminar on "Discerning our Common Faith," organized around the Schleithem Confession, is fun for me and yet also very serious. I am glad I was assigned Article V, since the issues raised by it are ones I can closely identify with. For I think that questions of leadership and authority are at the center of keeping together an Anabaptist-Mennonite consciousness and identity today. I will make a few brief and obvious comments about the text itself, and then proceed to the question of how it relates to the present-day Mennonite scene.

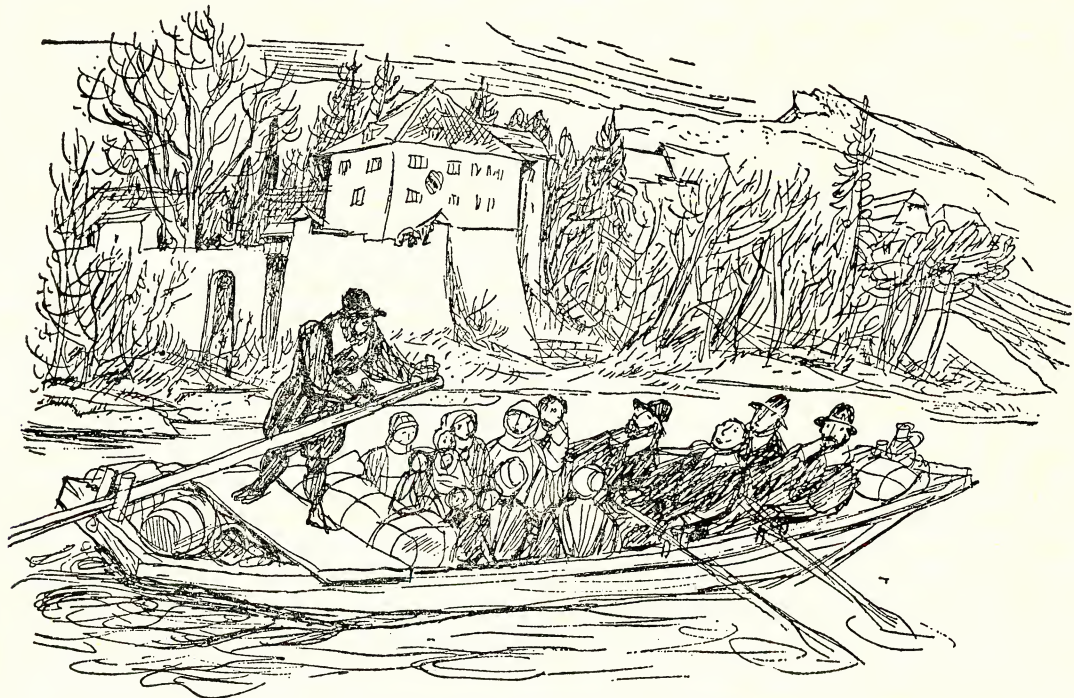
II

Article V of the Schleithem Confession is obviously making provision for the local group of believers to have its own leadership — a stabilizing force in a situation of flux where there were scattered groups with itinerant leadership.

As I see it the article speaks of the shepherd in each congregation in the singular — as one person — and speaks to five main points:

1. *The leader's reputation, or the need for high moral standing.* He is to be a "person according to the rule of Paul." Reference is made to 1 Timothy 3:7 which reads: "He must moreover have a good reputation with the non-Christian public, so that he may not be exposed to scandal and get caught in the devil's snare" (NEB).

2. *The office or duties of the person.* The duties listed are serious and all-inclusive: to read, exhort, teach, warn, admonish, ban . . .



ANABAPTIST BOAT ON THE AARE

The Aare River, which flows in a northeasterly direction into the Rhine, was a Swiss Anabaptist highway during the seventeenth and eighteenth centuries. During those long decades many Anabaptists were driven out while others left of their own volition because a hostile society and its government would not grant them even the most basic human rights.

This sketch by an unknown artist shows how many North American Mennonite forefathers traveled from Switzerland to the Palatinate (in the seventeenth century), from where a few generations later they immigrated to the New World (in the eighteenth, and into the nineteenth centuries).—L.G.

to preside properly in prayer and during the breaking of bread, and in all things to take care of the body of Christ. That description includes the "sacraments"; it involves teaching; it involves the maintenance of body life.

3. *The strengthening of the bond between shepherd and group* through the shepherd's being supported by the local group.

4. *The accountability of the shepherd, or the method of removal for wrongdoing.* The Schleithem text is a fairly direct quote from 1 Timothy 5:19-20: "Do not entertain a charge against an elder unless it is supported by two or three witnesses. Those who commit sins you must expose publicly, to put fear into the others."

5. *The need for immediate replacement if the shepherd has to flee or is martyred.* The text shows an almost frantic concern that the group not be left leaderless in this unstable time. The congregation is spoken of in very fragile terms as "the little folk" and "the little flock of God." The need for both admonishment and comforting is put together in the last line — that they be not destroyed, but be "preserved by warning and be consoled."

III

There are various ways one could attempt to relate the concerns of this article to our present situation. We might note that the shepherding function in a congregation is often divided into a team leadership, nowadays. We could get into the whole question of bishops in our recent past, and ask whether some of our perplexities about leadership today stem from an over-reaction to that era. In the next Mennonite Church biennium (1977-79), a task force will be working on the question of leadership and authority in the church, specifically in the congregation.

The questions in which I am most interested within this present context, however, involve not so much the nature of leadership within the congregation; I prefer instead to back up a step and get behind "Schleithem" by asking what the implications behind our emphasis on congregations are in the first

place. My overall area of questioning goes something like this: Schleithem is by implication saying — and we as Mennonite Church are at this point directly saying — that the congregation is the basic unit of the church, maybe even is the church. The *form* our vision takes is that of the local congregation. We see the local group as having the authority — however that may be worked out within the group.

If we take that concept seriously, is there any way to remain unified on the *content* of our vision? Another way of stating the question might be: Is it an "Anabaptist" possibility for there to be such a thing as a "Mennonite Church"?

At this point the questions for me come fast and thick, but before I get into them, I had better state my bias. I have worked for Provident Bookstores for eight years; thus I am part of the institutional church. And it is important to me that this institutional church continue. And I think I had better state as quickly and clearly as possible what I think I mean by that.

I want there to be an identifiable body of people who claim the same holy history, the same present reality, and the same future hope. I want this people to be "Anabaptist" both in form and in content — if, as I have said, such a thing is possible. This identifiable body of people does not have to call itself the Mennonite Church to satisfy me — although we would hope that large segments of what is now the Mennonite Church will be part of this identifiable body.

Then, the way my mind runs, we immediately get to the question of institutions. In order to remain an identifiable body, does this group of people need something like an Associated Mennonite Biblical Seminars, something like a Gospel Herald or Mennonite Reporter or Foundation Series, and (maybe even) something like a series of Provident Bookstores?

Then I have more questions, questions with no answers, questions which do not even necessarily logically build on one another: Does that seminary, or newspaper, or bookstore, or general board, or

whatever, need to exercise a certain amount of leadership if the content of our vision is to remain identifiable? Or is it rather their task to be administrative and technical servants? — facilitators is I think the word we like to use. If it is part of their task to exercise leadership, where do they get their authority to do so? Is it possible for 1100 congregations to come to a consensus with each other and transfer their authority to spokespersons?

If not primarily or only through our institutions, where *are* the shepherds for this identifiable body of persons I want to keep? How do we integrate the shepherds within the structure with the shepherds at the grass roots?

I was not really in the church when we turned the organization chart upside down and put congregations on top, so I hesitate to speak to this point. But sometimes I wonder whether we as a church really knew what we were getting into. As I recall, we did a really good selling job on the concept. People understood that they in the congregation were now to be the basic unit.

So people in the congregations floundered for awhile (we were coming out of the "bishop" tailspin at that point too), and did not know what to make of it all. Then somewhere along the line it seems to me that people embraced the idea with a vengeance, that they said in effect to the superstructure which had decreed it all: "Okay, we're in control now. And we don't need you!"

Maybe we can decide that these are useless questions, that this preoccupation with leadership at a church-wide level is unnecessary, that the Mennonite Church is designed rather to be a fraternal brother and sisterhood. But if that is the case, what do we then do with people who will find "leaders" wherever they can? — who will listen to Bill Gothard or Marabel Morgan or Rex Humbard or whom-ever because what they have to say is clear and simple and well-promoted?

Maybe part of our problem is also that we may be trying to stay too theoretical. Our recent success with

The Mennonite Historical Bulletin is published quarterly by the Historical Committee of the Mennonite Church and distributed to the members of the Mennonite Historical Association. Editor: Leonard Gross; Co-Editor: Gerald C. Studer; Office Editor: Sharon L. Klingelsmith; Associate Editors: Lorna Bergey, Hubert L. Brown, Carolyn L. Charles, Ernest R. Clemens, Amos B. Hoover, John A. Hostetter, James Mininger, John S. Oyer, Wilmer D. Swope, John C. Wenger, and Samuel S. Wenger. Dues for regular membership (\$5), contributing membership (\$10-25), sustaining membership (\$50-200), and patron membership (\$250-500) per year, may be sent to the editor. (Library rate: \$5 per year, \$15 for a three-year renewal.) Articles and news items should be addressed to the editor, 1700 S. Main Street, Goshen, Indiana 46526 (Tel. 219 533-3161, Ext. 327).

Articles appearing in this journal are abstracted and indexed in *Historical Abstracts*. Microfilms of Volumes I-XXXV of the Mennonite Historical Bulletin are available from: University Microfilms, Inc., 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

the *More-with-Less Cookbook* (Herald Press) indicates to me that we might. The idea of a cookbook to communicate a consciousness of the world food situation was an act of genius on somebody's part.

And here, abruptly, my questions end.

(A presentation of the Schleithem II Seminar group, Moosbad [Emmenthal], Switzerland, May 1977.)

The Budget of Sugarcreek, Ohio, Since 1920

TED JOSEPH*

"To me the *Budget* is unique in that it supplies us with information concerning our many friends and relatives and keeps us in touch with each other, not that it replaces private correspondence, but this way we hear from Costa Rica, Honduras, El Salvador, Paraguay, Brazil, Germany, etc., as well as from Canada and from coast to coast in our U.S.," offers a fifty-year correspondent for the *Budget*, Mrs. Enos W. Yoder of Montezuma, Georgia.¹

This respected Beachy Amish scribe to the famous weekly in Sugarcreek, Ohio, has observed major changes in the paper during her five decades of reporting. When she started in the early '20s, the *Budget* was not considered a specifically Amish/Mennonite paper by its owners. Nor had the previous two owners intended Amish/Mennonite interests to be dominant. In the early 1940s, however, publisher George R. Smith, a Lutheran, perceived the economic value of appealing to Amish and Mennonites. Thus, during World War II, the paper moved steadily toward a folksy newsletter - dominated format. The letters then, as now, concentrated primarily on visiting, travel, church services, state of health and the weather. In one recent report Mrs. Yoder noted five cases of sicknesses, three visits, three travel episodes, an applesauce canning experience and a weather analysis. She also added, as many other correspondents have done, a personal philosophical homily: "One good reason

for doing the right thing, is that tomorrow will follow today."² Because many Amish and Mennonites have found such news important, circulation has dramatically increased during the last thirty years. In 1941, paid circulation was 3,302; today it is approximately 18,000. This research note will recapture the highlights of the paper's decline during the 1920s and '30s and its meteoric circulation success during the '40s to the '70s.

After experiencing five years of declining circulation for his publication,³ Samuel H. Miller, a popular Mennonite minister, and his partners decided on March 1, 1920, to sell *The Weekly Budget* to a Sugarcreek community leader, S. A. Smith. Circulation at the time was 3,367 — the lowest since 1906.⁴ To reflect the change in ownership, Smith made the flag bolder and dropped the period after the title in his first issue.⁵ Seven months later he converted the seven columns to a more readable six and improved the type and layout. Still, circulation continued to dwindle. Although Smith had no newspaper background, he had a talent for designing an aesthetic front page and putting together a well-rounded community paper, with international, national, state and Sugarcreek area news. Moreover, issues usually had stimulating and superbly-written editorials borrowed from other papers on a variety of subjects. In an issue of 1921, for example, his editorials covered the Armament Limitations Conference, Alliance with France, construction needs in the United States, wage levels and the need for courage.⁶ Photos, political cartoons and sparkling headlines complemented the excellent news, editorials and layout to make the paper a journalistic success.

Correspondents' letters were published in each edition but they did not constitute a significant portion of the paper. In March 1925, for example, there were thirty-six letters scattered throughout the last seven of the eight pages.⁷ Nevertheless, circulation increased to 3,700 in 1926 — the highest since 1916. Such success was hard-earned. In August 1926, Smith editorialized:

3 All circulation figures, unless otherwise noted, were extracted from *Ayer Directory* and its predecessors. For a history of the paper from its start in 1890 to 1920, see Harvey Yoder, "The Budget of Sugarcreek, Ohio, 1890-1920," *MQR*, Vol. XL, No. 1 (January 1966), 27-47.

4 "The Editor's Corner," *The Budget*, 26 December 1968, p. 6.

5 Sugarcreek (Ohio) *The Weekly Budget*, 3 March 1920, p. 1.

6 *The Weekly Budget*, 13 October 1921, p. 4.

7 *The Weekly Budget*, 8 March 1925.

"On a small newspaper like the *Weekly Budget*, the editor is more things than the editorial writer. He has to write editorials, write news items, solicit and write advertisements, sell job printing, take subscriptions, read proofs, supervise the general operation of the plant, keep on good terms with the sheriff, talk sweet to creditors, seek loans from the bankers and do a thousand and one other things . . ."⁸

Such "things" enabled the hard-working and catholic editor to maintain a circulation of 3,700 in 1927. In late 1928, while Henry Ford was promoting his two-door coupe with rumble seat, Smith decided to change the paper's name to *Budget*,⁹ but he did not change the paper's format. Correspondents' letters were still being printed but were outweighed by international, national, state and local news. Arthur Brisbane was offering penetrating analyses of international and national problems. Later, Brisbane was replaced by Frank Parker Stockbridge's stimulating commentary, "Today and Tomorrow."

In 1931, prohibition was a major issue. Smith, a prohibitionist, editorialized once on the frustrating problems of enforcing prohibition.¹⁰ A more important personal frustration was the declining circulation for the *Budget*. At the end of 1932, circulation had dropped to 2,755 — the lowest since 1906. In early 1933, Smith tried to increase sales by offering a special four-year subscription for "only \$5.00."¹¹ There were few takers.

In March 1933, when eggs were down to 18 cents per dozen and hogs down to \$4.25 per hundredweight, the *Budget* was down to six pages. The Great Depression had finally reached Sugarcreek. Hundreds of subscribers could not afford to pay; scores of advertisers could not afford to advertise. Despite these economic hardships, Smith survived with his normal assortment of international, national, state and local news until July 4, 1935, when he eliminated most of the non-local items and reduced the weekly to four pages.¹² During the rest of 1935, the paper fluctuated perilously between four and six pages.¹³ By June of the next year, it had stabi-

8 "The Busy Editorial," *The Weekly Budget*, 12 August 1926, p. 4.

9 *The Weekly Budget*, 6 September 1928, p. 1.

10 *The Weekly Budget*, 5 February 1931, p. 4.

11 *The Weekly Budget*, 23 February 1933, p. 6.

12 *The Weekly Budget*, 4 July 1935.

13 George R. Smith, interview, Sugarcreek, Ohio, September 9, 1975. He said it was "touch and go" during this period.

*Ted Joseph, Columbus, Ohio, has taught journalism at Kent State and Ohio universities. He has written many freelance articles, including an essay published in *Mennonite Life* (30 [September 1975], 14-18), "The United States vs. H. Miller: The Strange Case of a Mennonite Editor Being Convicted of Violating the 1917 Espionage Act." This present article is a sequel to an essay published in the *Mennonite Quarterly Review* (40 [January 1966], 27-47), "The Budget of Sugarcreek, Ohio, 1890-1920," by Harvey Yoder.

1 Letter. Mrs. Enos W. Yoder, 20 March 1975.

2 Sugarcreek (Ohio) *The Budget*, 3 September 1975, p. 6.

lized at six pages. But circulation had plummeted to 2,450 paid subscribers.¹⁴ In June Smith became postmaster and turned over the editor's job to his son, George R., who had been working on the paper for twelve years in various capacities and now looked forward eagerly to taking charge. A new era in the *Budget's* history was dawning.

The new editor's first job was to drop hundreds of subscribers who had not paid during the past five years.¹⁵ In 1937, in his newly-created "The Editor's Corner," he noted his refusal to print letters without full names.¹⁶ John Miller, the founder, would have taken issue with such a policy, for he had allowed such signatures as "Charmer," "Sometimes," "Hard Times" and "Blame Me." He dropped canned editorials, and occasionally editorialized on local issues.¹⁷ Most of his editorial energy, however, was devoted to informal messages and riddles.

A more prosperous national economy helped Smith enlarge the paper to eight pages in February 1939, when circulation inched to 3,300—the highest in eight years. But by November 1941, the *Budget* was back to six pages and circulation was again declining. To halt the decline and improve the paper's finances Smith decided to cater to the needs and desires of the Amish and Mennonites. Correspondents' letters would now dominate the newspaper.¹⁸ On November 13, 1941, he added this underline to the flag: "Serving Sugarcreek-Shanesville and Amish-Mennonite Communities Throughout the Nation."¹⁹

At a risk of offending some of his readers he stressed the need to purchase U.S. Savings Bonds during the war. A 1943 ear, for example, said, "Make the Japs Wish They Could Forget Pearl Harbor! Buy War Bonds."²⁰ He also encouraged readers to donate land for Victory Gardens.

Conscientious objectors were also encouraged to write letters for publication. The Civilian Public Ser-

vice (CPS) news letters were a major factor in the upward spiraling of the circulation. In August 1944, Ed Miller, from CPS Camp #5 in Luray, Virginia, wrote his colleagues: "By the way, all you fellows in CPS—I suggest that we write more articles for the *Budget* concerning our camp life."²¹ The many responses to this suggestion were then printed.

Another factor in the circulation increase during this period was the migration of Amish and Mennonite families. By the end of 1945, paid sales were up to 5,462—the highest in the history of the fifty-five-year-old weekly. During the next year, Smith began to place a correspondent's letter on the front page.²² Correspondent copy soon increased; local news declined and was pushed to the back pages. Outside of the long-running column, "The Window Seat," by a former Iowa congressman, national, international and state news was rare. Editorials were even rarer.

On January 20, 1949, with circulation hovering around 6,325, Smith shrewdly expanded his operation by issuing two editions, a Home, and a National, the National edition to be sent to non-Ohio subscribers. He also reported that a separate newspaper for Sugarcreek and vicinity was in the plans.²³ Smith's clear plans for growth were successful. The number of correspondents increased sharply. Reports were now arriving from settlements throughout America and elsewhere. In 1952, for example, an Alaskan visitor reported that he had met a Russian Mennonite who said there was an Amish settlement in Russia. When questioned more closely about this, the stranger sped away without answering mumbling only (in German), "Well, pray for me!"²⁴

Smith, unlike the present editor, believed that a little controversy was useful. In one 1952 editorial, he said evangelism was good because it brought the Gospel to "thousands." But, he cautiously noted, "We won't attempt to settle it in these columns."²⁵ Other controversies were spawned by the sparkling philosophical writings of Jacob J. Hershberger, a Beachy Amish bishop, whose column, "Lynnhaven Gleanings" started in

May 1953. In a noncontroversial offering, the author of the longest running column in the paper's history said: "Young men and young women, when you are tempted and danger comes your way through the ungodly practice of bundling . . . remember the name of the Lord is a strong tower."²⁶

The Amish/Mennonite emphasis was also illustrated in other ways during the next few years. There were features on Social Security exemptions, school problems and settlement possibilities. In one "Editor's Corner" he paternalistically warned the Amish about getting conned by sewing machine salesmen.²⁷ In another, he was amazed that Bishop Moses oBrkholder of Nappanee, Indiana, left an astounding total of 555 descendants.²⁸

When Smith leased the paper to Sylvester Miller and Donald Sprankle in 1969, circulation had climbed to 14,500. In his farewell column Smith called the post-war growth "spectacular."²⁹ Without Smith's direction, the paper would have folded or melted into a Sugarcreek shopper. He sold the business to editor Miller and business manager Sprankle in 1973, but continued to work for the paper as a reporter and copy editor.

Today, the National edition has a circulation of approximately 10,000, and a Home edition of some 8,000. There are approximately 500 subscribers outside the United States (400 in Canada and 100 elsewhere). Normally, 200 to 300 letters are received each week. Such volume helps produce a paper which averages twenty-six pages. The new owners do not plan any major changes because they do not want to tamper with a successful product.³⁰ Therefore, the deadening vertical make-up will continue; the news items on the weather, sickness, visits, travel, church will continue; the delightful homespun philosophy, such as "I cannot do everything, but

14 "The Editor's Corner," *The Budget*, 26 December, 1968, p. 6. Smith, in the interview, emphasized that this figure was the final figure after he eliminated the deadwood.

15 Interview with Smith. George was made managing editor June 18, 1936. His father was listed as editor until October 3, 1940, but did not perform any duties. George was in fact the editor. George bought the business in 1950 from his father.

16 "The Editor's Corner," *The Budget*, 15 April 1937, p. 4.

17 *The Budget*, 28 October 1937, p. 1.

18 Smith interview.

19 *The Budget*, 13 November 1941, p. 1.

20 *The Budget*, 7 January 1943, p. 1.

21 "C.P.S. News," *the Budget*, 31 August 1944, p. 2.

22 "Trail, Ohio," *the Budget*, 3 October 1946, p. 1.

23 The local paper never became a reality because they were too busy with the *Budget*, according to the Smith interview.

24 "A Trip to Alaska Via Alcan Highway," *the Budget*, 18 September 1952, p. 5.

25 *Ibid.*, p. 6.

26 Jacob J. Hershberger, "Lynnhaven Gleanings," *the Budget*, 13 May 1953, p. 1. George Smith said he was controversial. See "The Editors Corner," *the Budget*, 20 February 1958, p. 6, for letters on his column. Some Old Order Amish like the effort; others felt he was undermining the Old Order Amish faith. He was killed in 1965 in an automobile accident. His 16 September 1965 contribution was his last.

27 "The Editor's Corner," *the Budget*, 14 October 1954, p. 6.

28 "The Editor's Corner," *The Budget*, 3 March 1955, p. 6. He died in 1934 at age 94. The prolific father had 17 children, 138 grandchildren, 388 great grandchildren and 18 great-great grandchildren. George R. Smith, by the way, had only one daughter. She was not interested in the *Budget*.

29 "The Editor's Corner," *the Budget*, 26 December 1968, p. 6.

I can do something and that I must," and "Don't let the good things in life rob you of the best things," will continue. And, of course, correspondents will continue to get free subscriptions and free envelopes and postage.

Although Miller has not altered the Amish/Mennonite portion of the paper, he has tried to improve local coverage by adding more local "stringers."³¹

In many ways, today's *Budget* lacks the charm and warmth of the earlier years — the years during which *Budget* John, S. H. Miller and S. A. Smith struggled to crank out a community paper. In those days, profit seemed to be a secondary concern. Today, it appears to be a major concern. The *Budget* is a closed corporation; so, of course, it is not possible to measure its returns. Nevertheless, it is not possible to evaluate the *Budget* by applying the standards used for other weekly newspapers. The *Budget* survives because it continues to print letters which appeal to thousands of Amish and Mennonites throughout the world. There are few other weekly papers with such a specific clientele. There are also few other weeklies with so many provocative correspondents. The foreign letters are especially exotic to the unenlightened. Many correspondents offer meaningful Christian sayings — sayings which might give momentary strength to a weakening reader. Many, no doubt, purchase the paper just to absorb such homilies.

Old Order Amish leaders like such moral offerings; they do not like, however, the more worldly news contained in many of the letters. Therefore, a national committee of Old Order leaders asked Miller and Sprankle to print a newspaper which contained only Old Order letters. They agreed to publish one on an experimental basis. So, on June 5, 1975, *Die Botschaft* was born.³² The twelve-page tabloid has nothing but Old Order Amish letters and a few advertisements. Most of these letters also run in the *Budget*; some correspondents, though, refuse to allow their letters in the *Budget*. Most of the 1500 subscribers no longer take the *Budget* — thus they are not exposed to letters from the more liberal individuals. Many were predicting that the paper would fold, as thousands of Old Order Amish still prefer their beloved *Budget*.

³⁰ Sylvester Miller, interview, Sugar-creek, Ohio, 10 September 1975.

³¹ *Ibid.*

³² In 1976 *Die Botschaft* was being printed in Lancaster, Pa.

Concerning the Name "Amish"

DAVID LUTHY

In the April 1973 *MHB* appeared an article by James E. Landing, who questioned "the common contention that the contemporary term 'Amish' is related to the name of Jacob Amman,"¹ the Swiss bishop. He mentioned various spellings which have appeared in various places: Ammansch, Amisch, Amists, Omish, Ominists, Homish. He then speculated that since Mennonites were known by the term "Menists" that the opposing faction became known as "a-Menists," this being later spelled "Amish."

Since the oral tradition among the Amish is that their name is derived from Bishop Jacob Amman, I felt the speculation was interesting, yet likely incorrect. But I had no historical proof, no easy explanation, and had to admit that I myself had seen so many variant spellings of "Amish" that I had to wonder where the answer lay. I kept this in the back of my mind for several years hoping that someday, somewhere, new evidence would shed some light on the origin of the name "Amish."

I now think that the answer may lie in the custom in the Swiss dialect of shortening last names — not when written, just when spoken. For example, the very common Old Order Mennonite surname, "Martin" is actually pronounced "Mawdi" in the dialect. The name "Mazelin" found in the Berne, Indiana, area is pronounced "Matsli." Could it, then, be that Jacob Amman's name in Swiss was pronounced "Ammi?" With the standard German suffix "isch" (Catholic-Katholisch; Lutheran-lutherisch) added it would be "Ammisch" which in English could be spelled "Amish."

A statement written by two Amish brothers, Shem and David Zook, supports this theory: "Jacob Aymen was, in the Swiss dialect (for brevity sake), called 'Jaki Aymi'. Hence the term 'Amish' . . ." (Hazard's *The Register of Pennsylvania*, March 12, 1831, p. 162).

The Zook brothers gave no source for their spelling of "Aymen". The surname was discovered by Delbert Gratz to have various spellings in archival records in Europe, but he felt the most common spelling was "Amman."² While the "Aymen" spelling does not help clear up the origin of the term "Amish," I feel

the Zook brothers' explanation of the Swiss dialect's shortening of surnames does.

¹ Landing, James E., "Some Comments on the Etymological Development of the Term 'Amish'", *Mennonite Historical Bulletin*, April, 1973, 6-7.

² Gratz, Delbert, "The Home of Jacob Amman in Switzerland", *Mennonite Quarterly Review*, April, 1951, 137-39.

The 1905 and 1913 Editions of the *Ausbund*

DAVID LUTHY

In 1905 the Mennonite Publishing Co. at Elkhart, Indiana, reprinted the *Ausbund*. It was at least the twelfth American printing and the second which had been printed at Elkhart. It should have been merely a routine job of reprinting a well-known songbook. No difficulties should have been encountered. But as it turned out, the printer was faced with a complicated situation. It all began when a group of Amish near Berne, Indiana, contacted the manager, John F. Funk, of the Mennonite Publishing Co. and asked if he would print the *Ausbund* for them. They desired that he include an additional section of eight songs totaling thirty-eight pages. Funk agreed to do this.

Instead of placing the eight-song "Anhang" after the last page in the *Ausbund*, page 954, Funk decided to place it between where the regular songs ended on page 812 and the index began. At the top of the first page of the "Anhang" he printed here (in translation): "Here follow yet some songs which are included for everyone to meditate on. It is the work of several members of the church over which David Schwartz and Jacob J. Schwartz are shepherds.—Berne, Indiana in the year 1905."

Quite likely Funk's better judgment told him not to include this explanatory notice in all the copies — only in the quantity being purchased by the Schwartz group. For in 1894 David Schwartz (as full-deacon) had led a division in the Old Order Amish church at Berne, setting his group up as the "only true church." Feelings between his group and other Old Order Amish were quite strained. He called his group the Amish Christian Church or Reformed Amish Church.

So, while allowing the "Anhang" of eight songs to remain in the regular edition of the 1905 *Ausbund*, Funk removed the explanatory notice from the copies he intended to sell to Old Order Amish congrega-

tions. Undoubtedly he thought no further about the matter. But he forgot to consider that the eight extra songs would not go unnoticed. And it would only be a matter of time before every Amish settler knew of their origin, for the Old Order Amish at Berne certainly knew that their neighboring Reformed Amish had included the songs.

It was not long before complaints began arriving at Elkhart; Funk was in a tight spot. Since the inclusion of the eight songs was offensive to some people, he decided to remove them. Not all the copies had been bound, so this presented no problem. Or did it? Unfortunately when the thirty-eight page "Anhang" was removed it left a large gap in the page numbers. The pages skipped from 812 to 851. Soon complaints arrived at Elkhart from customers who said that their *Ausbund* had missing pages.

Funk did not wish to reprint the 142 pages after page 812 just to make the page numbers correspond. It would have been quite expensive. Instead he printed an explanation on a small sheet of paper and pasted it onto page 812 where the gap in page numbers began. Following is a translation of his "Explanation": "When one looks through the pages he will find that some pages are missing. When this edition of the *Ausbund* was being published a church which ordered a large quantity of copies requested that an addition of eight songs be included, and this was done. It seems, however, that many other people were not pleased with this, so it was decided to bind the books without these songs, unfortunately after all the printing had been done. This edition, then, is exactly the same as earlier ones. The songs match page for page, and there is no difference. The Confession and the short biographies, etc., on the following pages are also identical with the contents of earlier editions of the *Ausbund*. —The Publisher."

That was the end of the matter, but it had required four attempts or variant copies to satisfy everyone.

In 1913 Funk was once again asked by the Schwartz group to include an "Anhang" — this time of nine songs. Remembering his problems with the 1905 edition, he decided to print two distinct editions this time. One was a page by page reprint of the standard *Ausbund*. The other included Schwartz's nine songs after page 812, followed by the index. Missing from the Schwartz edition were the standard

pages after the index which contain a Confession, biographies of Anabaptist prisoners, and six songs. Apparently the Schwartz group did not care to include that large section of material. Thus the standard 1913 edition contained 916 pages, whereas the Schwartz edition for that same year had 869.

Recent Publications

Klassen, Ernest J. *Genealogy of Aron Martens, 1754-1977*. 1977. 410 pp. Order from the author, 889 Erin Street, Winnipeg, Manitoba, R3G 2W7.

Swartzentruber, Mrs. Barbara and Miller, Mrs. Malinda. *Descendants of Jacob Byler and Nancy Kauffman*. 416 pp. 1971. Order from Mrs. Miller, Hickory Lane, Mill Creek, Pa. 17060.

The Mennonite Bibliography

An indispensable tool for researchers of Anabaptist and Mennonite history and thought, consisting of more than 28,000 bibliographic entries, has just been released by Herald Press, Scottdale, Pennsylvania, and Kitchener, Ontario.

Mennonite Bibliography 1631-1961, presented in two volumes after fifteen years of intermittent labor, is a direct continuation of the work of Hans J. Hillerbrand, *A Bibliography of Anabaptism, 1520-1630*, which was published in 1962.

Both bibliographies were prepared under the direction of the Institute of Mennonite Studies, a research agency of the Associated Mennonite Biblical Seminaries of Elkhart, Indiana.

Credit for initiating the *Mennonite Bibliography* belongs to Harold S. Bender (1897-1962), who gave primary guidance to the work of A. J. Klassen in the initial stages of its preparation. Klassen is presently professor of theology at Mennonite Brethren Biblical Seminary, Fresno, California.

The bulk of the enormous detail of editing, the search for missing items, the verifying of title entries, reorganizing of materials in light of new information, and the preparation of indexes occupied large portions of Nelson P. Springer's time during the past decade. Springer has served as curator of the Mennonite Historical Library at Goshen, Indiana, since 1949.

"Only those who have compiled bibliographies of this magnitude can

fully understand all that is involved in the preparation of such a work," says Cornelius J. Drick, director of the Institute of Mennonite Studies.

"Our objective," Nelson P. Springer explains, "has been to report published materials of Mennonite authorship and statements about Mennonites by non-Mennonites. These include periodicals, books, pamphlets, dissertations, festschriften, symposia, and encyclopedia and periodical articles."

Springer continues, "We have attempted to include all Mennonite bodies throughout the world and the closely related Brethren in Christ and Hutterian Brethren. North American groups which have dropped Mennonite from their official name are included until the date of the change.

"The basic order of the bibliography is geographic," Springer notes, "moving from the more general through continental to national. Within geographic divisions, we list periodicals first and then group other materials in three broad subject categories: history and description, doctrine, and miscellanea. There are further form subdivisions. Within these groupings the arrangement is chronological, then alphabetical by surname of author. Undated entries are placed before dated entries."

The usefulness of the *Mennonite Bibliography* is enhanced by more than 200 pages of author, subject, and book review indices. A further aid to the user is the identification of individuals by life dates, countries in which they have lived, denominational affiliation, and vocation.

The compilers traced many obscure items through personal correspondence with numerous individuals, editors, and publishing houses of various Mennonite groups, privately operated Mennonite printing establishments, as well as non-Mennonite historical societies, and the historical societies of various states and provinces in North America and abroad.

Volume I, containing more than 500 pages, includes international entries plus those for Europe, Latin America, Asia, and Africa. Volume II, with more than 600 pages, contains the North America listings plus the three extensive indices to both volumes.

Mennonite Bibliography, 1931-1961, compiled by Nelson P. Springer-

er and A. J. Klassen, retails at \$118.00 for the two-volume set (\$129.80 in Canada). The individual volumes are available for \$62.50 (\$63.70 in Canada).

Five Booklets

J. C. Wenger, well-known Mennonite historian and theologian is author of five new booklets which explain simply some of the major emphases of the New Testament as understood in the Anabaptist-Mennonite tradition.

1. *How Mennonites Came to Be* sets forth a faith in Jesus Christ and His Word, born of intense suffering and persecution.

2. *What Mennonites Believe* discusses points of agreement and difference with other Christians, emphasizing basic principles for Christian discipleship.

3. *The Way to a New Life* presents the plan of salvation and provides models for Christian living and for sharing the faith with others.

4. *The Way of Peace* discusses conflict and identifies Christ's love as the force that overcomes evil and enables His followers to love even their enemies.

5. *Disciples of Jesus* declares that commitment to Christ requires following His example in a life of personal holiness and service to others.

Known as the Mennonite Faith Series, the booklets were edited by Elizabeth Showalter and J. Allen Brubaker under the auspices of Mennonite Broadcasts, Inc., Harrisonburg, Virginia.

The Overseas Office of Mennonite Board of Missions, Elkhart, Indiana, commissioned the booklets to help bridge the gap between scholarly Mennonite writing and non-Mennonite literature that emphasizes salvation but often neglects discipleship.

The booklets are written in basic English to assist persons around the world in understanding the Anabaptist-Mennonite heritage. Plans are underway to translate the series into Spanish, Japanese, German, French, and other languages.

J. C. Wenger is professor of Historical Theology at Goshen Biblical Seminary, Elkhart, Indiana. He has made a lifelong study of Anabaptism and has published numerous articles and books in the field.

He has served on the Committee on Bible Translation which prepared the *New International Bible* and on the editorial boards of the *Menno-*

nite Quarterly Review, of *Studies in Anabaptist and Mennonite History*, of the *Mennonite Encyclopedia*, and on the executive council of the Institute of Mennonite Studies. He has served as well on the Historical Committee of the Mennonite Church.

The five booklets in the Mennonite Faith Series are distributed in North America by Herald Press, Scottdale, Pennsylvania, and Kitchener, Ontario at 75 cents each (80 cents in Canada).

Book Reviews

Herald Press, Scottdale, Pa., has reprinted in 1977 an eleventh English edition of the Anabaptist/Mennonite classic, *Martyrs Mirror* by Thieleman J. van Braght, with improved reproductions of the more than fifty Jan Luyken engravings that have illustrated this book for many decades. The first English edition was published in 1837 in Lampeter Square, Pa. It is a work of 1157 pages and sells for \$19.95. This new reprinting is a less bulky edition than some of the previous ones though otherwise the size remains the same.

The complete set of 104 Luyken illustrations continue to be available in the paperbacked *Drama of the Martyrs* published by the Mennonite Historical Associates (Lancaster, Pa. 17602) for \$5.95 plus postage and handling.

Verlag Valentin Koerner GMBH, Postfach 304, D-7570 Baden-Baden, Germany, has reissued the work of Max Geisberg that originally appeared in 1907, entitled *Die Münsterischen Wiedertäufer und Aldegrevener* in a paperbacked edition of 77 pages and 18 plates plus other illustrations with the text. It sells for about \$23.50. This work focuses upon the pictures and coinage produced in connection with the infamous early episode.

A new printing of *The Schleithelm Confession*, translated and edited by John H. Yoder, with an introduction by Leonard Gross, has been issued in an attractive 32 page paperback by Herald Press, Scottdale, Pa. and Kitchener, Ont. It sells for \$.75. This seminal expression of Anabaptist concerns and convictions could well be used in seminars, Sunday School classes, Winter Bible School courses, mid-week small group studies, or as grist for a series of sermons calling a congregation to its central inheritance as compared to its otherwise general evangelical platform. — Gerald C. Studer

The Concept of Grace in the Radical Reformation. By Alvin J. Beachy. Nieuwkoop, Netherlands: De Graaf, 1977. 238 pp. \$36.00.

The sixteenth-century Radical (or Anabaptist) Reformers labored constantly against the charge that they were "work's righteousness people" who knew not the meaning of grace. The rarity of even the word "grace" in their writings is noteworthy. Long before Dietrich Bonhoeffer (d. 1945), they knew and abhorred "cheap grace" and perhaps shunned its use rather than be misunderstood. Yet with other words, like "sacrament," they did not abandon its use even though it had for them a radically different meaning than it did for Luther or the Catholic theologians. But with respect to this word "grace" they chose to emphasize the outworkings of its presence in their discipleship rather than to engage in a semantic battle. This response was chronically misunderstood by the Lutheran and Reformed spokesmen who were committed to understand "grace" as a forensic change in status before God rather than a transformation of a truly regenerate person's thoughts, words, and deeds.

Dr. Beachy has chosen to address this significant phenomenon as it relates to the writings of seven leading Radical Reformers representing the Netherlands and South Germany. Harold S. Bender recognized years ago that while the terms "Roman Catholic," "Lutheran," and "Reformed" were reasonably adequate and homogenous designations, the term "Anabaptist" by itself is woefully inadequate, since it, as commonly used, describes a motley collection of groups with no common faith.

The Anabaptist spokesmen analyzed and compared in Beachy's volume are Balthasar Hubmaier, Melchior Hoffmann, Pilgram Marbeck (usually spelled "Marpeck" in English works, but "Marbeck" in German), Dirk Philips, Menno Simons, Hans Denck, and Caspar Schwenckfeld. Although there are differences to be found even among the first five persons named, they are grouped as Evangelical Anabaptists, while with the other two there are sufficiently substantial differences to designate Denck a contemplative Anabaptist and Schwenckfeld an evangelical Spiritualist.

The details of these differences individually and as grouped in theological patterns are astutely described under major sub-divisions entitled Radical Anthropology, The

Grace of God in Christ, The Grace of Christ and the Church of Christ, The Hermeneutics of Grace, Radical Ethics and the Works of Grace, with a closing Summary and Evaluation that identifies several areas both of strength and weakness in the Anabaptist concept. For those acquainted with the intricacies of medieval mysticism and several other somewhat esoteric topics, there is a lengthy appendix of thirty-three pages.

Beachy addresses a wide range of facets of thought and practice and in so doing vigorously enriches the "mix" of early Anabaptism. He does this not only with respect to finer points of differentiation between the Anabaptist spokesmen chosen but also with respect to Lutheran and Reformed thought. Whereas Luther took the tack to speak of the *bondage* of the will in his discussion of salvation, the Anabaptists tended rather to philosophically defend the *freedom* of the will so that they emerge with a far more complex yet optimistic view of human nature. The implication of God's comment to Cain in Genesis 4:7 that he can overcome the grim sinfulness crouching at his door if he but chooses to do so does not totally incapacitate Cain in the way that the utter bondage of the will does.

One implication of this relatively optimistic Anabaptist view that surfaces again and again is the spiritual safety that children enjoy until they become sufficiently mature to be spiritually accountable. Their freedom from the effects of original sin until they themselves choose the way of sin and self stands in distinct contrast to the belief and practice of baptismal regeneration which the Protestant Reformers promoted. Another illustration is that of the seriousness with which Anabaptism took obedience to the example and teachings of Christ, yet with no claim to perfectionism.

Beachy aptly says the Magisterial Reformers saw Anabaptism as a new form of monasticism and the Anabaptists saw the Magisterial position on forensic justification as a new system of indulgences. These two views constantly confronted each other with challenges and elaborate defenses, yet they did so while committed to radically different sets of assumptions. So deeply had the Constantinian compromise permeated every thread and fiber of political, social, and religious thought for most of the citizenry and leadership of the day that it appears only the passing of some 450 years can pro-

vide us the needed perspective.

I am amazed at the sophistication of thought which Beachy records to have been found among many of the Anabaptists who were not far from illiteracy. Some of its cogency escapes our understanding today even with our vastly greater opportunities and freedom for learning than theirs. Fine distinctions mattered deeply to these early Anabaptists and they pursued and defended them as rigorously with each other as with the Magisterial Reformers. It is startling to see Hubmaier's trichotomy play so significant a part in his thought when most Protestant and Mennonite theologues tend to view the trichotomistic views of a Watchman Nee or an itinerant charismatic Bible teacher with reluctant toleration. And again, the tripartite division of all history which the itinerant teacher may also advocate is a familiar borrowing from the Reformation days and before. In this view, the history of the world prior to Christ is represented by God the Father, the earthly life of Christ and the apostolic days by God the Son, and all the centuries since by God the Holy Spirit.

It only shows my heavy Anabaptist bias when I say that this book proves conclusively how very keenly aware the Anabaptists were of grace when it was defined not as a forensic transaction but as an existential reality. The human potential movement has served to bring back into sharp focus many of the same convictions that we are too often inclined to label as secular and humanistic and therefore anti- or sub-Christian. Sub-Christian they will be if they are not absorbed and balanced by the full teachings of the Scripture but no less misleading are the truncated views of a Luther or a Zwingli.

To come now to less general observations and comments about this book, I doubt that it is wise, even if theoretically defensible, to differ with the standard-setting *Mennonite Encyclopedia* in so small a matter as the change in the spelling of Marpeck to Marbeck. I wished also that Melancthon's definition of the Anabaptist meaning of the word "sacrament" would have been translated for the reader as Beachy so consistently does otherwise. The book is full of "typos" and the index is quite incomplete, having omitted entries for Children, Sabbath observance, Trichotomy, etc.

Finally I am disappointed with Beachy's comment that the tardiness of the present-day descendants of

the Anabaptists in providing a definition of grace is "revealed by the fact that neither the *Mennonitisches Lexikon* nor the *Mennonite Encyclopedia* contain articles on "grace" when a moment's reflection and investigation would have revealed instead that the English work at least is not a theological dictionary and does not contain articles on salvation, faith, justification, etc., by design. It may be that the passing of time will prove the policy flawed but meanwhile it should not be faulted for not doing what it was never intended to do.—Gerald C. Studer

Caspar Schwenckfeld von Ossig. Selina Gerhard Schultz. Pennsburg, Penna.: Board of Publication of the Schwenckfelder Church, 1977. 453 pp. \$3.50.

The Board of Publication of the Schwenckfelder Church (Pennsburg, PA 18073) has issued a fourth edition of Selina Gerhard Schultz' biography of Caspar Schwenckfeld von Ossig (1489-1561) with an introduction by Peter Erb. Erb is a Mennonite scholar with a doctorate in medieval Christian thought; he serves as the associate director of the Schwenckfelder Library at Pennsburg. The new edition is paperbound. It may be ordered (\$3.50 plus \$.50 for mailing) from the above address.

Although the Schwenckfelder movement had died in Europe by 1826, a small number of adherents remain in the Montgomery County (Pennsylvania) area where they are gathered into four congregations.

It is interesting to note that while "Schwenckfelder Church" received space for an article in the first edition of the *Mennonite Encyclopedia*, the lengthy article on "Caspar Schwenckfeld" was added as an afterthought to the fourth volume in the Supplement found at the end of the volume. This corrective to the significant oversight in the main body of materials is noteworthy and reflects something of the tangential yet substantive relationship to Anabaptist - Mennonite historiography where comprehensiveness is desired.

Peter Erb's Introduction brings the deficiencies of Schultz' biography into focus while recognizing the usefulness of this early work. Indeed, Erb reviews the entire field of Schwenckfeldian research and points up the areas needing further study. The Board of Publication is to be commended for keeping this fine and careful biography on the market, and at so low a price.

—G.C.S.

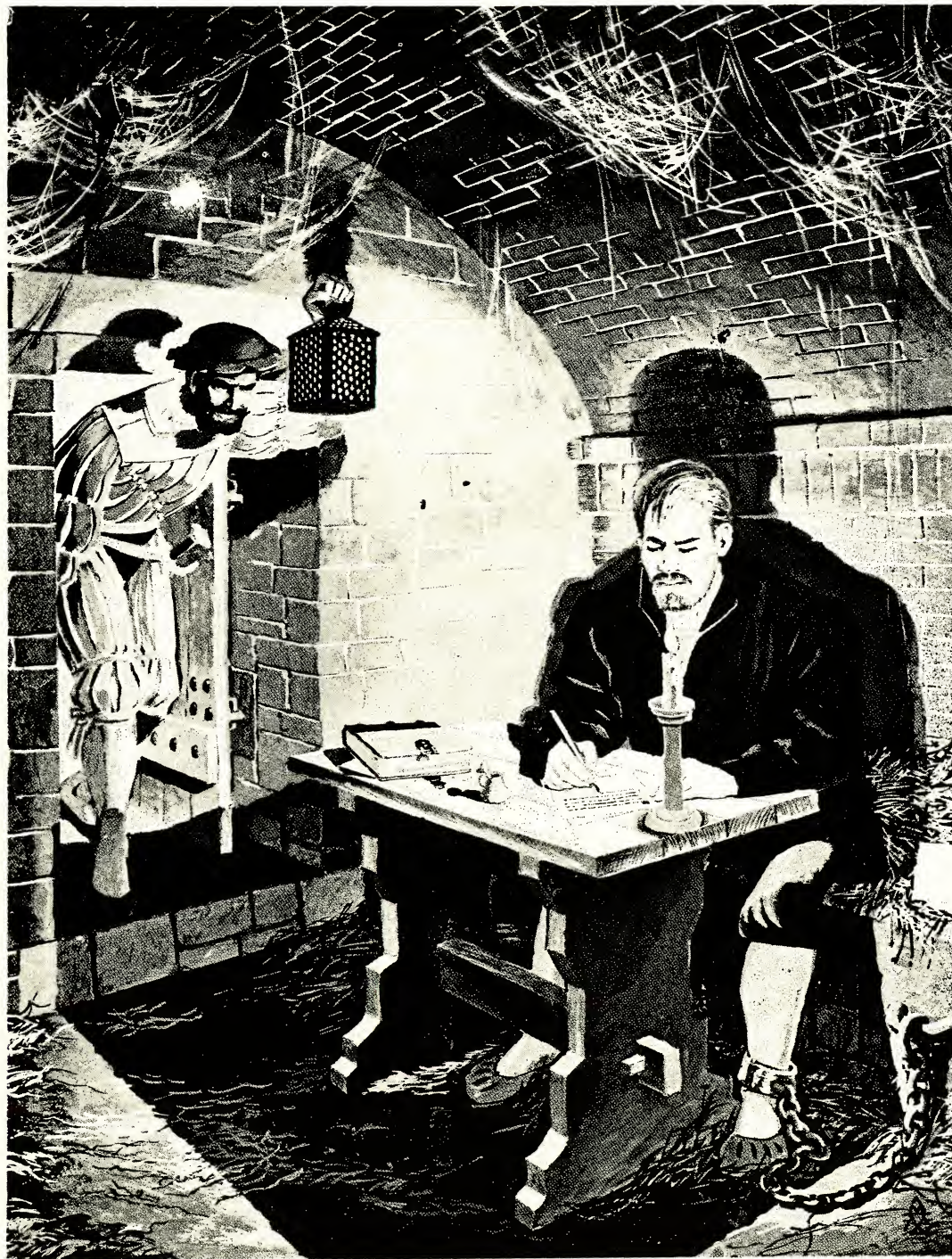
Mennonite Historical Bulletin

Vol. XXXIX

JULY, 1978

ISSN 0025-9357

No. 3



Peter Kiedemann

The Birth Of Communal Anabaptism

The following excerpt from the Hutterian Great Chronicle (Zieglschmid edition, p. 87) for the year 1528 recounts the story of an Anabaptist group at Nikolsburg, Moravia, which could not conscientiously continue in fellowship with the official "magisterial" church in Nikolsburg. Defensive warfare, condoned by the main Nikolsburg Anabaptist leader, Balthasar Hubmaier and most of the townsmen, was considered wrong by a small group of some two-hundred adults and their children who began meeting separately. The small group was called the Stübler (staff - bearers) and the majority, the Schwertler (sword-bearers).

From the bits of the story we can piece together, apparently the small group, led by Jacob Wiedemann, could have remained if it would have yielded to the majority on certain points, such as no longer meeting as a separate group, and accepting the views of the majority on defensive wars. But the group would not compromise.

What happened then is recounted below (the larger story is well told in John A. Hostetler, Hutterite Society [Baltimore and London: The Johns Hopkins University Press, 1974]).—L.G.

Thus about two-hundred persons, not including children, from Nikolsburg, Pergen and vicinity gathered outside the town. Several people went out to them from the town and wept with them in deep sympathy; others argued with them. Meanwhile they started out and camped at a desolate village between Tanowitz and Muschau and stayed there a day and a night. Because of their need they took counsel among themselves in the Lord and appointed stewards — namely, Franz Intzinger, of Leiben in Styria, also Jacob Männdel who had been rent-master of the Lord of Liechtenstein; as assistants to them they appointed Thoman Arbeiter and Urban Bader. Then these men spread out a cloak before the people and everyone put his money on it with a free spirit and without compulsion for the support of the

needy, according to the teaching of the Prophets and the Apostles (Isaiah 23; Acts 2, 4, and 5).

When they were about to move on, Lord Leonhard of Liechtenstein at Nikolsburg came to them with some of his horsemen and said: Where were they planning to go? They could no doubt have stayed at Nikolsburg. In reply they said: Why had he not let them stay? They did not leave for frivolous reasons but only out of the fear of God, in fact, for the sake of their conscience which witnessed against his brothers and against the teaching and life of his clergy. They also considered it unchristian for him and his brothers to resist the provost with violence, for he had after all been sent by the higher authorities. Furthermore, his preachers had goaded them on.

And so they broke camp and left that place. Lord Leonhard rode with them as far as Lower Wister-

nitz, bought them a drink, and let them go without their needing to pay customs.

(—Translated by Elizabeth Bender)

Peter Riedemann, The Shoemaker - Theologian

Peter Riedemann was born in 1509 in the village of Hirschberg, East Germany. As a young man he learned the shoemaker's trade. At the age of 20, shortly after his ordination as servant of the Word among the Anabaptists, we find him in the dungeons at Gmünden, Austria, imprisoned for his beliefs. During the three years and four weeks he was kept there he wrote his first Account and Confession of the Faith. This deeply spiritual work has been preserved to this day.

On his release (or escape) Riedemann joined the brotherhood in Mo-

Four-Hundred-Fiftieth Anniversary of Anabaptist Community of Goods, 1528-1978

The shared life within close community has been primary in maintaining the health of the Anabaptist-Mennonite movement over the centuries. Where community disappeared, so did its corporate witness, which centered in the testimony of peace and social action attuned to (a corporate) conscience. To be sure, the peace witness has not always been safeguarded within community, but where community has been maintained, history substantiates the possibility of regaining such witness.

Those communities which have Anabaptism as a common heritage have never agreed completely about the form and substance which sharing ought to take. But within three major strands of Anabaptism, the Swiss Brethren, the Dutch Mennonites and the Hutterites, there has been the idea of both social and economic sharing as essential ingredients of the common life where all things are shared in a manner that meets the needs of the total group. So, at least, has been the vision.

Although this issue of the MHB focuses upon the Hutterian story primarily, there is documentation from the other Anabaptist groups which alludes to a life of broad communal sharing. The following statements were brought together by Harold S. Bender in his well-known essay, "The Anabaptist Vision," (Mennonite Quarterly Review, [18 April 1944], 84-5): In 1528 the Swiss Brethren martyr Hans Leopold said, "if [the Swiss Brethren] know of any one who is in need, whether or not he is a member of their church, they believe it their duty, out of love to God, to render help and aid." In 1557 a Protestant of Strasbourg observed that a question asked of all Anabaptist baptismal applicants was, "Whether they, if necessity require it, would devote all their possessions to the service of the brotherhood, and would not fail any member that is in need, if they were able to render aid." The Zurich Protestant leader, Heinrich Bullinger, antagonistic to Anabaptism, could still affirm that the Anabaptists "teach that every Christian is under duty before God from motives of love, to use, if need be, all his possessions to supply the necessities of life to any of the brethren who are in need."

The Mennonite Historical Bulletin is published quarterly by the Historical Committee of the Mennonite Church and distributed to the members of the Mennonite Historical Association. Editor: Leonard Gross; Co-Editor: Gerald C. Studer; Office Editor: Sharon L. Klingensmith; Associate Editors: Lorna Bergey, Hubert L. Brown, Carolyn L. Charles, Ernest R. Clemens, Amos B. Hoover, John A. Hostetler, James Mininger, John S. Oyer, Wilmer D. Swope, John C. Wenger, and Samuel S. Wenger. Dues for regular membership (\$5), contributing membership (\$10-25), sustaining membership (\$50-200), and patron membership (\$250-500) per year, may be sent to the editor. (Library rate: \$5 per year, \$15 for a three-year renewal.) Articles and news items should be addressed to the editor, 1700 S. Main Street, Goshen, Indiana 46526 (Tel. 219 533-3161, Ext. 327).

Articles appearing in this journal are abstracted and indexed in *Historical Abstracts*. Microfilms of Volumes 1-XXXV of the Mennonite Historical Bulletin are available from: University Microfilms, Inc., 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

ravia. In 1532 he married an Anabaptist sister, Katherina, whom he lovingly called his "Treind'l." In 1533 he and Brother Six Breitfuss were sent as missionaries to Franconia. While traveling through Nürnberg they were captured and Riedemann spent four years in the dungeons of the massive Lug ins Land tower. All efforts to turn him from the faith failed even as the city of Nürnberg sent carefully selected theologians and lawyers into the prison to dispute with him. The minutes of the September 14, 1536, City Council meeting record: "Peter Riedemann still lying in Lug ins Land because he remains stubborn." In 1537 he was released upon promise never to preach in Nürnberg. Riedemann returned home.

Two years later the brotherhood sent him out again; this time to Hesse. Riedemann returned from this trip just a few days after the massive raid on the communities in Lower Austria in which most of the believers were taken to the Falkenstein castle. The letters of encouragement which Riedemann sent to

his imprisoned brothers and sisters reveal him as a concerned and loving pastor and comforter. Seeing that he could not accomplish much here he turned once more to Hesse, visiting along the way all the Anabaptist fellowships he could locate. As a missionary he must have been very successful, for soon groups of 90-100 converts were seen moving toward Moravia and limited toleration.

In 1540 Riedemann was again arrested and chained into the deep, dark dungeons of the castle of Philip of Hesse at Marburg. But this ruler, more tolerant than most of his contemporaries, soon allowed Riedemann considerable freedom. He worked as a shoemaker and was given opportunity to study, to write, and to entertain visitors.

It was during this time that Riedemann wrote his great work, the "Rechenschaft," the Account of Our Religion, Doctrine, and Faith. He based the title on 1 Peter 3:15: "Always be prepared to make a defense to any one who calls you to

account for the hope that is in you, yet do it with gentleness and reverence." Riedemann's main reason for producing the book was to inform Prince Philip of the true nature of Anabaptism. The Account remains one of the most important early documents, a real source of our knowledge of Anabaptist principles. In addition Riedemann wrote numerous other pamphlets and 45 hymns.

In 1542 Peter Riedemann was released and returned to Moravia. He was chosen a Vorsteher (leader) of the brotherhood. From then till his death in December 1556 he ably led the church through a period of violent persecution. About his death the community records report: "He served the church of God for 27 years, including the nine years he suffered in prison. He was rich in all divine secrets and the gift of spiritual language issued forth from him like a fountain running over. All who heard him found peace."—Jan Gleysteen

A Conversation With a Holdeman Mennonite

DANIEL E. MAST (1848-1930)

A man recently called here one evening and asked whether he might put up for the night. He said he could sleep on his wagon and had feed enough for his horse but needed some parking room. "Certainly," I replied, "bring your wagon in; we have plenty of room."

After our chores and supper were over, we entered into conversation. The first question he put to me was, "Why are the nonresistant churches so divided?" I hesitated a bit to reply and he said: "There must be a reason for it." Then I said: "I believe it is the work of Satan. He does not want the church of God to be of one heart and one soul like the early apostolic church. He does not like to see them build the kingdom of God with the great blessing they might experience with a united fellowship." This answer was satisfactory to the man; then he asked another question. "How would you answer one who inquired what he should do to be saved?" I replied: "Paul and Peter have both answered this question, Paul to the jailor and Peter at Pentecost told them to 'repent and be baptized, every one of you, in the name of Christ for the forgiveness of sin and you shall receive the gift of the Holy Ghost' . . . Paul to the jailor: 'Believe on the Lord Jesus Christ and thou

The documents we include in this issue — in view of the 450-year-observance of the Hutterian Community (1528-1978) — appropriately begin with the story of Hutterian beginnings in 1528, when through necessity the small group of nonviolent Anabaptists, who had just been evicted from the area of Nikolsburg, Moravia, came together and shared all things in common.

An interpretive piece by Jan Gleysteen takes us into the life of Peter Riedemann, a Hutterite Anabaptist who lived in the mid-sixteenth century. (Gleysteen is artist, historian and editor of the Mennonite Publishing House, Scottsdale, Penna. The painting, Peter Riedemann, is by Ivan Moon, staff artist at the Mennonite Publishing House. — Reprinted with permission from the MPH Church Bulletin cover of June 22, 1975.)

We also include a tersely written Hutterian motto on community by one of the great Hutterite leaders, Peter Walpot, who was writing in 1577 to the Swiss Brethren to remind them of their own common life together and the essential nature of the shared life, if human fulfillment is to result.

We print in translation a document from the twentieth century, suggesting close working relationships between the Mennonites and Hutterites — which continue up to the present time.

A final document in this series is a modern Mennonite statement which shows continuing regard for the importance of community and economic sharing well into the twentieth century.

During the 1960s and 70s a modern North American communal movement came into being which gave many Mennonites cause to rethink their own heritage of close community. At the time this is written, the communal movement has penetrated deeply into the Mennonite scene. Fellowship groups ("K" groups), as essential elements of the larger congregation, as well as several intentional communities have been accepted by the Mennonite Church and other Mennonite groups as appropriate structures for maintaining the Christian faith. Here indeed are elements within our Anabaptist-Mennonite history that we need to take seriously if we want to be true to our heritage.

For in a very real sense, the common, shared life, which includes economic sharing (community of goods), is the logical outcome of our starting point of the gathered church, where common grace is experienced, as each person attempts to fulfill his own needs through the group process of fulfilling the needs of the other — or better, where we, together, all work at fulfilling one another's needs.—L.G.

(Continued on Page 8)

Mennonite and Hutterian Cooperation

Cooperation between the Hutterites and Mennonites, which began in the seventeenth century between Slovakian Hutterites and the Dutch Mennonites, was again in evidence in the nineteenth century, between the Hutterites and Mennonites living in Russia. These same signs of cooperation may be found at various junctures during the twentieth century as well.

The letter of 1922 published below, from Elias Walter (a leading Hutterite figure from the time of his ordination in 1898 until his death in 1938), to the Mennonite historian John Horsch, suggests the same close working relations in the early twentieth century. The Hutterian scholar, Robert Friedmann (d. 1970), continued close working relationships with the Hutterites throughout his lifetime. There are continuing signs of interest in ongoing contacts between these two groups, founded upon a faith common to both groups in many respects.

The document below reveals a deep interest in the early Hutterian heritage from the standpoint of the Hutterites — which is to be expected — but also from that of the Mennonites. For to be sure, the close kinship between the Hutterites and the Mennonites resides in the Swiss-South German Anabaptist heritage which both groups affirm as part of their own tradition.

Two items noted in the letter merit further explanation. Josef Beck, a nineteenth-century Austrian scholar, was in a very real sense the father of modern Hutterian studies (see his *Die Geschichts-Bücher der Wiedertäufer in Oesterreich-Ungarn . . . Vienna, 1883*) . . . The Article Book, mentioned in the letter has been published by Robert Friedmann (ed., *Glaubenszeugnisse oberdeutscher Taufgesinnter, II [Gütersloh, 1967], 59-317*).

The second postscript to the letter shows the conservative Hutterian bent, and resistance to new, outside ideas, as regards the idea of millennialism. The Hutterites want to continue to affirm what they believe had been the case throughout history, as attested to in the Bible and within the Anabaptist tradition, namely, that the church has been blessed with the power to be (a manifestation of) the kingdom of God, and just as surely continues, from its point of origin at Jerusalem two-thousand years ago, to carry this kingdom that was so central in the thought and actions of Jesus, the founder and establisher of the new covenant and era of this same kingdom of God.—L.G.

March 30, 1922

To our dear friend John Horsch,
Scottdale, Pa.:

We received your letter of March 10 and thank you for it. Also for the Bible.

First I wish you God's grace as a greeting; and may the peace of God, which is above all reason, keep your hearts and mind in Christ Jesus. Amen.

Since I understand that you are planning to go to Germany and also to visit our old homeland, I will give you several addresses of our old friends with whom we have already corresponded. First, that of Ignatius Pullman, Sobotiste, Neutrar Kamitat, in Hungary. This Pullman has been here an entire winter with us at Wolf Creek, and also in Jamesville. His children are still in South Dakota. He has already sent us a number of books from Sobotiste; if you go to see him he will show you the rest of the books, and will give you what is of value. Give him our greetings, i.e., from old Elias Walter. He will be very glad to see you. They also have four of Dr. Beck's *Geschichtsbücher*, and may let you have one

for a reasonable price. Tell Pullman that Stockii is also in Canada and now owns two or three small farms in Saskatchewan; he has more land than the whole of Sobotiste. Pullman has mentioned on occasion that another great cache of books had been found in the attic, and down the hall from the potters' room. Mrs. Tangler had opened the hole, and had given my grandfather, Paul Glanzer, a cartload of books, including the large one that Dr. Beck was looking for. This Paul Glanzer was my grandmother's father.

Now I want to give you the address of Johannes Walter and Andreas Walter, who are also descendants of Zacharias Walter, like us. He had three sons — Elias Walter, Jakob Walter and Benjamin Walter. Elias and Benjamin stayed there, and only Jakob went to Russia. Johan and Andreas are descendants of Elias Walter. When you get to Johan Walter, harness-maker, Nagy Levard (Gross Schützen), on the March Valley Line, give him our greetings if he is still living, and ask him to be so kind as to give you the Article Book. It deals with baptism, the Lord's Sup-

per, government, that going to war is forbidden, and divorce. He wrote me that he still has one. And Franz Winkler, Andreas's son-in-law, also wrote me some time ago that he has a copy of Beck's *Geschichtsbücher* and that he has published many excerpts from it. Greet him too, along with his father-in-law. I think you will still find some old books there.

I shall now close. In conclusion, many greetings to you and your family in my seventy-second year.

If you write to Elias, perhaps he would be able to go with you to visit the old home place.

I remain, your Elias Walter.

[P.S.] I have still another friend to whom you could give my greetings. His address is: Pastor Matth. Pohl, Sembach, Palatinate, Germany.

[P.P.S.] Concerning the Millennium the whole world is in error. In all the four Gospels nothing can be found about it. And the apostles did not teach it. The Savior said nothing, and Paul preached nothing about it. And to the Galatians he said there is no other gospel than what we have preached. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Then he repeats it. So where do they get the Millennium from, when there is not a word about it in the whole Testament? John also says, Little children, it is the last time. If that is to be understood literally, what becomes of the 2,000 years? Thus, all of Revelation is pure mystery, and cannot be interpreted contrary to the Gospels. He who does not believe the gospel is damned (Mark 16). And Paul says the world will be damned (1 Corinthians 11:32). He does not say that he will come to be crucified again and to wage war against [the world]. And so we believe that the Church at Jerusalem began the millennial reign. (Translated by Elizabeth Bender.)

The Birth Of Mennonite Mutual Aid

In 1944 the Mennonite Church at its biennial Conference called Mennonite Mutual Aid into being. Nine years of planning had gone into this new brotherhood venture before it was finally accepted as a living Mennonite institution.

A major document was prepared and published by a committee of five men, to interpret the idea of economic sharing in a manner that would instruct the larger Mennonite constituency. It was therefore

the efforts and vision of these men, captured in a broad-sweeping document, that ultimately helped to win the denomination over to this newly developed idea, and thus to make it program.

The document, written in early 1944, speaks for itself as history, as a statement of philosophy, and as a deep interpretation of the Mennonite faith and its outworking within a brotherhood-community.

About four years later Mennonite Mutual Aid issued a flier with the following words on the title page—words which should be recalled for the present generation, to instruct us once again about the deeper significance of economic sharing within community:

"The Greatest Dividends of the Mennonite Mutual Aid Program will not be in Dollars and Cents but in the Conservation and Promotion of Spiritual Values through the Strengthening of the Mennonite Community."—L.G.

Mennonite Mutual Aid

A plan for the organization of a new board to carry on an effective program of mutual aid within the Mennonite Church

Mutual Aid a Scriptural Principle

It is a Scriptural principle that Christian people should bear one another's burdens, both spiritual and material. Galatians 6:2 says: "Bear ye one another's burdens and so fulfill the law of Christ." When certain widows in the early church were in need of help the apostles said: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom whom we may appoint over this business" (Acts 6:3). When the Christians at Jerusalem suffered from a dearth those at Antioch brought them relief (Acts 11:27-29).

Mutual Aid a Mennonite Principle

The Mennonite Church has always emphasized the practise of "burden bearing" through mutual aid within the brotherhood. In earlier days, in case of property loss by fire or other cause the brotherhood raised the money necessary to help the one who suffered. Likewise, help was given in time of sickness and death. It was also taken for granted that young married couples needing help in getting started would receive that help, either from their parents or

from other brethren in the church who were able to help. Most of this aid was given informally, however, and with little organization.

A Need for Greater Organized Effort

We believe that this practise of mutual aid within the brotherhood should continue. Because of the complexity of modern life, however, it is necessary to provide some new methods if mutual aid within the church is to be carried on effectively. At one time, when our communities were more isolated than they now are, this work could be done with little or no organization. Today, however, more organization is necessary. We have many local mutual aid organizations throughout the church to provide needed help in case of property loss, but these do not reach all of our people. If the entire brotherhood is to have the benefit of such aid we must have an organization capable of serving the entire brotherhood. Many of our young people who need help in establishing a home and livelihood are not receiving the help they need because we have no organization to do this work. Neither do we have any organization capable of giving needed help in case of sickness and death. Therefore, we believe the time is here when a new organization should be established capable of serving the brotherhood along all of these lines on a church-wide scale.

Steps Leading to the Present Plan

As early as 1935 the Pacific Coast and the Ohio and Eastern A. M. Joint Conferences appealed to the Mennonite General Conference for the establishment of such a church-wide organization for the more systematic care of widows and for more systematic help in case of sickness and death. This appeal led to the appointment of the Stew-

ardship Committee of General Conference.

In 1941 the Committee on Industrial Relations called the attention of General Conference to certain changes which are taking place in our community life, causing some of our people to shift from the farm to the city. The committee pointed out that these changes have intensified the problems of labor unionism, life insurance, and kindred problems, and are tending to break down the Mennonite way of life in our communities. One sentence in the committee's report of 1941 reads as follows: "Your committee believes that the church does not yet realize as it should the possibilities for fostering the Mennonite, and we believe the Christian, way of life through such means as effective organization for mutual aid, hospitalization, medical care, the co-operative purchasing of land to assist young farmers in need of help, and the co-operative operation of community industries where New Testament business and social ethics and means of security prevail." Following this report General Conference instructed the Committee on Industrial Relations to give the problem further study and report again in 1943.

In 1939 the Stewardship Committee recommended the setting up of an association to provide aid in case of sickness or death, this organization to be under the auspices of the Mennonite Board of Missions and Charities. The Mission Board felt, however, that it was not the proper body to sponsor such an organization.

The Need of Helping C.P.S. Men

By 1943 it was also clear that many of our men in Civilian Public Service would need some assistance upon their return from camp. This problem, along with the general problem of mutual aid, was dis-

On Human Fulfillment

*"For since we have received from our Creator
a defective nature which is capable of achieving
nothing for itself,*

*it turns out to our benefit when our infirmities and shortcomings
(both in spiritual and temporal things)
find help through warm, brotherly living together,*

*so that what is lacking in one
can be supported and complemented through the help of the
other."*

—Peter Walpot, 1577

cussed at length at a meeting in Chicago in April, 1943, called by the moderator of General Conference and the Committee on Industrial Relations, and attended by about thirty representative church leaders. It was the sense of this meeting that the Committee on Industrial Relations should continue its work on the problems discussed. This led the committee to recommend to General Conference in 1943 that a capital, credit, and financial counseling service for mutual aid purposes be established under the Mission Board. General Conference was favorable to the purpose of this recommendation, but questioned the wisdom of placing the proposed service under the Mission Board. The Committee was then instructed to reconsider the matter with the view of finding a better plan.

Origin of the Present Plan

On October 16, 1943, the Committee on Industrial Relations met with the secretary of the Stewardship Committee and the chairman of the Peace Problems Committee to give further consideration to this problem. At this time the following minute was passed: "That the committee favors the creation of a new organization to be known as Mennonite Mutual Aid and that it seek the co-operation of the Stewardship Committee and the Peace Problems Committee in requesting the Interboard Committee to submit to the Executive Committee of General Conference, and to representative church leaders, a request for the authorization of the proposed organization."

On December 4, 1943, the Committee on Industrial Relations presented the plan for the proposed new organization to a joint meeting of the Executive and Interboard Committees of General Conference. The Chairman of the Peace Problems Committee reported the unanimous endorsement of that committee to the plan. The secretary of the Stewardship Committee did likewise for his committee. The Executive Committee of General Conference then approved the plan in principle, and appointed a committee to draw up plans for the organization and incorporation of Mennonite Mutual Aid and to present these plans to the district conferences and to General Conference for approval.

The Present Need for Mennonite Mutual Aid

Among the present needs which Mennonite Mutual Aid would be expected to fill are the following:

1. Assisting C.P.S. men who need help in establishing a home and means of livelihood upon discharge from camp.
2. Assisting others, especially young married couples who need help in establishing a home and means of livelihood.
3. Provision for aid in case of property loss, sickness, or death.
4. A financial and vocational counselling service for our people.
5. A means by which brethren with money can invest it where it can be used to aid other brethren who are in need.

Plan for Incorporation and Organization of Mennonite Mutual Aid

I. Mennonite Mutual Aid to be incorporated in the state of Indiana with the following stated purpose:

The corporation is formed to provide the Mennonite Church (and affiliated bodies) with a comprehensive system of mutual aid in line with the historic Mennonite principle of Christian brotherhood: To assist families in establishing homes; to assist families in providing individual and co-operative means of making a livelihood, consistent with the Mennonite way of life; to set up a vocational placement service within the Mennonite Church; to set up a program of vocational rehabilitation for Mennonites who have served in Civilian Public Service camps; to further the Mennonite principle of mutual aid through a system of benefits against property losses, sickness, death, and other contingencies; to provide facilities within the Mennonite Church for securing capital for such purposes; and to provide a planning and counseling service for such purposes.

II. The Corporation is to consist of a board of twelve directors, six chosen by General Conference and the remainder to be chosen by the General Conference appointees. The directors will then elect the officers of the corporation.

III. There shall be four categories of capital as follows:

1. Contributions from participating conferences on a per membership basis. One-fourth of the working capital to come from this source. These contributions to be non-interest bearing and not to be repaid except in case of liquidation of the organization or the withdrawal of the conference.

2. Participation certificates in

units of \$500. These certificates to bear interest only in case any earnings remain after the expenses of the organization and the interest in categories three and four have been paid. These certificates to be purchased by brethren of means who are willing to devote their money to the service of the church, without any guarantee of interest. These certificates to be redeemable to executors and administrators only.

3. Membership certificates of \$100 each, bearing 4% accumulative interest. Same shall be transferable upon the books of the Corporation; one-fourth to one-half of the working capital may be of this category. This category gives brethren an opportunity to invest small amounts of money at a guaranteed interest rate.

4. Debenture notes. These notes to be issued for from two to five years with interest rates to correspond. Up to one-half of the working capital may be in this category.

This category might interest trustees of funds and church board treasurers.

IV. Policies:

1. That all loan projects be planned for self liquidation, with Mennonite Mutual Aid Association until completion.

2. That project co-operation benefits go to project participants: the community first, including the church, and then individuals. Benefits to project participants can be in the form of reduced interest rates or in enlarged capital stock.

3. That no aid be given individuals beyond that needed to provide a modest home or livelihood.

4. That interest rates to projects aided be conservative — these to be the same or less than current comparable rates of government agencies.

5. That provision be made with the participant in each project undertaken for the settling of disputes which may arise outside of court, consistent with the practise of the Mennonite church.

V. Mennonite Mutual Aid is authorized to be organized and incorporated as soon as the above plan is approved by six district conferences and by the Mennonite General Conference.

The Committee:

Allen Erb, Chairman
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The Amstutz Prayerbook

DAVID LUTHY

In 1891 the Mennonite Publishing Co. of Elkhart, Indiana published an original prayerbook written by an Ohio Mennonite, John J. Amstutz. While it is usually referred to as the "Amstutz Prayerbook," its actual title is *Neues Gebet-Büchlein oder Tägliche Seelenspeise frommer Pilger zur himmlischen Heimath*.

By 1915 there was enough demand for the new prayerbook to warrant a second printing by the Mennonite Publishing Co. But soon after that date the Mennonite congregations in America began replacing the German language with English. Had it not been for the Old Order Amish, the prayerbook would likely be a relic of the past. But the prayerbook was well enough accepted among the Amish that the Amish publisher, L. A. Miller of Arthur, Illinois, had a third printing made in 1946. Then in 1976, a fourth printing was made by Pathway Publishers.

On the title page of each of the four editions, the following appears: "bearbeitet und zusammengetragen von Johannes J. Amstutz" ("adapted and compiled by John J. Amstutz"). The question comes immediately to mind: If Amstutz adapted and compiled the collection of prayers, where did he get his material? It is my opinion that this was a very modest statement on his part. I feel he was not merely the adapter and compiler of the prayerbook — he was its author.

John J. Amstutz grew up in the Sonnenberg congregation in the Swiss Mennonite settlement of Wayne County, Ohio. This congregation, as well as others of Swiss origin, used the Swiss Mennonite prayerbook, *Kleines Hand-Büchlein darinnen Morgen und Abendgebete*, etc. It was first published as early as 1786 and had gone through a number of reprints. It did not, though, really amount to much as a prayerbook, for it only contained eighteen prayers (forty-four pages) and sixty-five pages of songs. Amstutz likely felt there were not enough prayers and decided to compile his own prayerbook. The finished product contained 207 pages with over sixty prayers.

There are six German prayerbooks with which Amstutz possibly was familiar.¹ A comparison of them with Amstutz's prayerbook reveals very little similarity. Amstutz imitated the style of the *Lustgärtlein* and the *Habermann* prayerbook by having a separate morning and evening prayer for each day of

the week. But his prayers differ completely in wording, and he also included a meditation before each morning and evening prayer — something not done in any of the six prayerbooks. A major difference in style is that Amstutz used the plural pronoun "wir" in most of his prayers, while the singular "ich" was most common in other prayerbooks. This would seem to indicate that Amstutz intended his prayerbook to be used more for family devotions than private prayer.

There is the possibility that Amstutz was familiar with a German prayerbook which was not commonly known to others. But that is not very likely. His prayers have the ring of true Anabaptist prayers. Their content and language is Anabaptist. It is my opinion that Amstutz wrote them himself.

Very little is known about John J. Amstutz. The *Mennonite Encyclopedia*, published in 1957, failed to make any mention of him or his prayerbook in the "Amstutz" article, and in the article, "Prayer Books, Mennonite." Robert Friedmann also failed to include Amstutz's prayerbook in his *Mennonite Piety Through the Centuries* (1949), even though the book was devoted to the study of Mennonite devotional literature, and three printings of Amstutz's prayerbook had been made by the time it was printed.

Following is a letter which gives some personal history of John J. Amstutz. It was written by his grandson, H. Clair Amstutz, Goshen, Indiana, who is a retired medical doctor and whose monthly column "Your Health" appears in *Family Life*, an Amish periodical.

"Concerning my grandfather there is really not much that I know. He died an obscure farmer before I was born. John J. Amstutz was born June 17, 1837 and died August 14, 1909. He was the youngest son of John and Maria (Kirchoffer) Amstutz. His father had come from Switzerland in 1819. On May 7, 1861 John married Marian Oberly who had come from Switzerland with her parents when she was four years old.

"They had seven children of whom one died in infancy. My father, Peter J., was the only son.

"John J. had a stiff leg. It is said that he rigged up a board to his rocking chair so that it could be extended by means of a pulley so he could keep his limb supported. All I know about him is that he spent a great deal of his time on the

rocking chair.

"His brothers were ambitious farmers and acquired several farms each. John did not. My father apparently inherited no property. My cousin who remembers John told me that he was entirely different from his brothers and that kept him from being rich. He is largely overlooked in the recent book on Sonnenberg (James O. Lehman) except that the record showed that he gave only three dollars towards the building of the 1862 church building. His brothers contributed from \$10 to \$15. Indeed John made the lowest contribution of any head of a household, but I do not know what that means. (Perhaps that he was just married.)

"His book of prayers was widely received elsewhere. I do not know where he picked them up or how much he edited them. I do notice that they are true to the Anabaptist theology and customs. If he picked up any Reformed book of prayers and edited them, he had to be well informed to make Anabaptist prayers out of them, and would have had a sense of good literary style and German grammar. I have no idea how many years he attended school, but the German elementary school was the only one available.

"So far as I know he lived his entire life on the same farm. He never went out of the community except to visit relatives at Bluffton or Berne. He was in no sense a leader in the community. His name never appeared in the *Dalton Gazette* except to record his death.

"His life reminds me of Gray's 'Elegy': 'Let not Ambition mock their useful toil/Their homely joys, and destiny obscure;/Nor Grandeur hear with a disdainful smile/The short and simple annals of the poor./ . . . Ful many a flower is born to blush unseen/And waste its sweetness on the desert air.'

"Thank you, David, for reminding me to ponder on my grandpa.—H. Clair Amstutz."

Amstutz's prayerbook was never used at the Sonnenberg church nor well accepted by the congregation.² Even though Amstutz's labor of compiling a prayerbook was not fully appreciated by his neighbors and overlooked by Mennonite historians, it was not in vain. The prayerbook has been printed four times. And when the fourth printing was completed by Pathway Publishers in 1976, an order arrived for fifty copies. It came from the Old Colony Mennonites living in Bolivia,

South America — testimony that his prayerbook was appreciated a long ways from his native Wayne County, Ohio.

1 The six prayerbooks are: *Neu vermehrtes Lust-Gaertlein*, 1925; *Die ernsthafte Christenpflicht*, 1974; Doct. Johann Habermann's *Christliches Gebet-Buechlein*, 1838; *Kleines Hand-Buechlein darinnen Morgen und Abendgebete*, 1867; *Paradiesgaertlein*, n.d. (1956); Johann Friedrich Starks *taegliches Hand-Buch*, n.d.

2 Steiner, Clayton, *From Switzerland to Sonnenberg: The Story of the Steiner, Amstutz, and Zuercher Families from Wayne County, Ohio, 1976*, p. 55. Lehman, James O. Director of Libraries, Eastern Mennonite College, personal letter dated Dec. 13, 1977.

CONVERSATION WITH A HOLDEMAN

(Continued from Page 2)

shalt be saved, and thy house.' Paul demanded faith and Peter asked for repentance. Paul and Silas were dealing with Gentiles, while Peter was talking to Jews who already had faith in God but needed to accept Jesus to be saved; but the ultimate outcome of both cases was baptism and a covenant made to the glory of God."

He then asked me whether we baptize those who are not willing to quit the unnecessary use of tobacco. I told him we do. Replying slowly, he said: "I fail to see how you can do this with divine approval. Teaching your people as you do to shun all worldly practice you instruct them to deny themselves and to crucify their flesh. A person who acquires a strong desire for tobacco, craves to satisfy that lust as any other lust of the flesh. I do not understand how you can administer baptism to such, knowing that they are servants of this evil tobacco habit." (Read Rom. 6:16-23.) I did not tell him that we have even ministers or bishops among us who use tobacco. I was defeated and could not defend our position with the Word of God; so I explained that some use it for a medicine. He replied: "Yes, if it is prescribed by a doctor, and a small amount of it is used without publicity so it will not be misleading to youth, who think the use of tobacco is necessary to manliness, and if offense to any one is avoided, God may graciously overlook it, but this does not justify the general use of tobacco."

He asked me whether we permit our members to attend fairs and shows. I answered that we do not approve of it. Next he asked whether we tolerate automobiles. My reply was that we do not. He continued: "But what would you do if a brother would get one any-

way?" I said we would kindly admonish him, and with the help of God advise him to dispose of it again. He persisted: "But if he refused to do that, what would you do then?" I said: "I suppose of course, that if he failed to heed our admonitions, we would eventually excommunicate him as one who will not take advice."

He asked: "Do you observe the holy kiss?" I replied that we did. He asked: "Did you ever give this kiss to a brother whose lips were smeared with this brown tobacco juice?" I hesitated to answer but I had to admit that it had happened. "Was it delightful?" he asked. I remained silent and he continued: "I suppose you abhorred it." I had to admit that I did. Slowly he asked: "And can you now believe that it was a holy kiss of love?" Again I did not answer, but I meditated deeply and he went on to other thought-provoking remarks. He asked me what I thought of Christian people passing their time in with jokes and unwholesome stories. I told him, "the price of our redemption is too dear and the time of grace is too precious to spend it in such foolish jesting." "Yes," he said, "not only useless, but it is sin and we must give account for all these words on the judgment day."

He asked me how we conduct ourselves toward expelled members. I told him that as we understand the Word of God we shall not associate with them. "And do you eat with them," he asked. I told him we did not. "Do you shake hands with them?" I assured him that we did. It was his conviction that this was wrong; so I told him that we felt it was our duty to show our interest and solicitude by greeting them with a warm handshake and a kind "good morning," thus showing a friendly attitude and a readiness to help in any time of need. He replied: "I must study this matter."

The next morning he put this question to me: "Do you believe that those who are not members of your denomination will also be saved?" I answered: "Yes, we believe that; and if one should venture to tell me that his denomination is the only true church of God, I am inclined to doubt that it is really a part of the bride of Christ." But I also said: "Unless one is more attached to the group to which he belongs than he is to all others, using his influence to its edification, his membership is worth very little to his church, regardless of which group he belongs to."

He wanted to know whether we had Sunday schools. I told him that we do have in our church but that as a general rule in the eastern churches of our faith, they do not. He said: "And why not?" I replied: "Because they consider it a new and worldly practice." He remarked: "It is nothing new to teach our children on Sunday and to instruct them in the fundamentals of our faith, and it is not worldly unless we make it a discussion of worldly issues. To instruct children in the precepts of our faith, which is based on the Word of God is a Christian principle and not a worldly one." He had once asked a child what it had learned in Sunday School and it had said: "I learned to honor and obey my parents." I said: "Then it had already learned what the Word of God required of it at that age." He expressed agreement with me and went on his way.

The man called himself a Holdeman Mennonite and the Holdeman literature he had with him verified his claim. Our interview touched on our beliefs, our preaching, our prayers, the administration of our Sunday schools and so forth. This is not a word for word account of our visit; I could not possibly give it in that manner, but it is a brief review of the main topics of discussion. I shall not give the man's name. The interview was good for me, even though it was a rebuke to me, and I hope others who read this may also be edified by it.

—Reprinted from a printed translation (John B. Mast, tr.) of the original German article in *Herold der Wahrheit* (1913), as found in the tract files of the Mennonite Historical Library (Goshen College).

Recent Publications

Yoder, Ida. *Jacob Yoder and Elizabeth Yoder, and Their Descendants 1845-1977*. 26 pp. 1977. \$2.60. Order from author (Route 2, Box 403, Kalona, Iowa 52247).

Layman, Helen F. *The Martin A. Lahman Family*. 1972. 89 pp. \$4.00. Order from author (27 Grandview Drive, Route 5, Harrisonburg, Virginia 22801).

Yoder, Mrs. Fred. *Family Record of Jerry D. and Fanny Miller and Their Descendants*. 152 pp. 1977. \$2.50. Order from author (Route 1, Hutchinson, Kansas 67501).

Showalter, Preston M. *Family Record of the Showalters*. 1977. 96 pp. \$4.00. Order from author (Mau-gansville, Maryland, 21767).

Mennonite Historical Bulletin

Vol. XXXIX

OCTOBER, 1978

ISSN 0025-9357

No. 4

Mennonite Women in Mission: Rose Lambert, Pioneer

In 1898, Rose Lambert sailed across the Atlantic to do mission work in Turkey. Although she held membership for most of her life in the Elkhart Mennonite Brethren in Christ Church and although she did not go under the auspices of a Mennonite mission organization, she did have strong (Old) Mennonite connections and might be considered the first Mennonite woman foreign missionary. In fact, it was only in 1898, the same year, that the Mission Board at Elkhart sent Dr. Page and Jacob A. Ressler to India as the Mennonite Church's first foreign mission workers.

Rose Lambert's father, George Lambert, had been very influential in encouraging Mennonite foreign missions. He had been a Mennonite Brethren in Christ minister but upon finding the (Old) Mennonites more receptive to relief and missions, he joined the Prairie Street Mennonite Church in Elkhart, Ind., in 1896. He traveled to India with relief grain for the Mennonites during the famine of 1898 and he promoted relief and mission efforts among the Mennonites of North America.

His daughter continued this promotion of missions among Mennonites through frequent articles in such Mennonite periodicals as Gospel Banner, Herald of Truth, Herold der Wahrheit and the Gospel Herald. In 1906 Rose Lambert returned for a time to the United States and during that interval spoke in Mennonite churches. She spent most of her time in Hadjin, Turkey in nursing and orphanage work and was there in 1910 during the massacre of the Armenians by the Turks. In 1911 she wrote a book entitled Hadjin and the Armenian Massacres, describing those experiences. Rose Lambert returned to the United States in 1911 after suffering a serious illness. After marrying David Musselman, she moved to Texas where she spent the remainder of her life.

The first letter, printed below, is from the John F. Funk Collection, having been sent to him for publication in 1910. It speaks of the time of the Armenian massacres. The second letter was written over



MISS ROSE LAMBERT

fifty years later. Although she had strong feelings about the Turks who had brought so much suffering to her Armenian friends, this letter reveals how she had tried to be a reconciler, attempting to minister impartially to Armenian and Turk alike.

Although she did not remain active in the Mennonite Church, the work and letters of Rose Lambert were influential in the promotion of Mennonite mission and relief efforts.—S.L.K.

Elkhart, Ind., April 13, 1910

Dear Readers:

The following is the translation of a letter received from an Armenian man of Hadjin who is about thirty years old (or less) and who was converted in our meetings about eleven years ago. He is a poor man and a carpenter by trade but was generally kept busy and employed by the missionaries. For about one year he belonged to our circle and ate at our table.

During the time that Hadjin was defending itself against the Turkish hordes, he did all in his power to help us and to help protect the town altho' it was his special duty and responsibility to protect the American Board Mission Compound, outside of the city, at night together with helpers.

After conditions were more quiet and many of the Armenians were arrested and imprisoned, he was amongst them and was finally sentenced to ten years imprisonment in a Turkish penitentiary, together with several others from Hadjin.

For some months he did not know which minute he might be led out and beheaded. But after being exiled from one castle to another, he has spent the winter in the castle this letter is written from and as far as I know is still there.

The books he desired I have sent him and several others, but have not heard whether or not he has received them. Had he not succeeded in sending us a letter occasionally he would have been lost to us as he is now imprisoned in a part of Turkey where he is an entire stranger and where no one who might care knows there is such a prisoner.

Just a word about Turkish prisons. The Government allows each pris-

oner a piece of dry bread daily and water. The prisoners consist of the worst Mohammedan criminals and condemned Armenians. Each one must furnish his own bedding and sleep on the floor. And this bedding can only be as much as the prisoner can carry on his back when the prisoners are chained together to march for days as they are exiled from one place to another.

All Samuel has is a woolen blanket we gave him before being led out of Hadjin. Samuel's parents, brothers and sisters are all dead but he has a wife and two children, the baby only a few weeks old when he was imprisoned.

His wife has a mother and several sisters. The mother has been ill for years and her only brother was buried a year ago.

Soon after Samuel was taken, his wife was taken very ill and the doctors say she can never fully recover. His sisters took her and the children home to them and as there is now not a man left to earn their bread, all of them try to live on the meager wage that the one sister who is our Bible Woman receives — at least eight of them.

Samuel knows all this and under the circumstances writes the following letter. (Let me also add that the Turkish penitentiaries are the remains of the old Crusader castles and they are dungeons in every sense of the word and they must sleep on the ground. Could we write as joyfully and trustingly were we placed in similar circumstances?)

"Virtuous Miss Lambert:

"A Merry Xmas to you and a Happy New Year and I rejoice that you have recovered from your sickness.

"If you ask about my condition, praise God that through His grace I am still alive and I thank you for the help you have given me. Altho' I have been a prisoner and exile under different circumstances for the last few months, at present during the cold winter months I am battling with sickness in this damp dungeon.

"Morning and evening we are continuing our worship and we are trying to make the name of the Lord heard here also, for the place on earth that is fully controlled by hell is the Turkish prison. Even in this one place all kinds of wickedness and vice exist but where the child of God is found there Jesus is also, and where Jesus is, it is heaven. As long as His love remains in my heart I will not be sad for He knows my every need, praise His name. I have a New Testament with me but my heart longs for the entire Bible. When in Castle Mr. Chamber (missionary) sent me one but we were exiled from that castle very unexpectedly and when I arrived at this castle, I found my Bible had not come with me. I wish I had a Bible, a Sunday school lesson book and a *Pilgrim's Progress*. I wonder, could you get mine in my home and send them to me for I have some there. I will be so thankful if you can mail it to me somehow.

"My special greetings to Mr. and Mrs. Barker, Miss Telhumi, Miss Domida, Miss Bowman, and to the entire orphanage family and the new missionaries.

"And now I await your prayers with great desire. By the help of God and His justice I hope to someday see light again and be liberated, praise His Name.

Mennonite Women in Mission

Beginning with this issue, the MHB is highlighting a series on women in the work of the Mennonite Church. Much of the available documentary material concerns women in the home and foreign mission fields. Thus that area of participation tends to have prominence. One realizes, however, that hundreds of Mennonite women have made contributions to the life of the church, often in behind-the-scenes ways, who deserve recognition as well. The lead article in this issue focuses on one woman, Rose Lambert, pioneer in foreign mission work. Future segments will include women in home missions, women in foreign missions, and women in mission in the congregation particularly through the Women's Missionary and Service Commission (WMSC, formerly WMSA).—S.L.K.

The Mennonite Historical Bulletin is published quarterly by the Historical Committee of the Mennonite Church and distributed to the members of the Mennonite Historical Association. Editor: Leonard Gross; Co-Editor: Gerald C. Studer; Office Editor: Sharon L. Klingensmith; Associate Editors: Lorna Bergey, Hubert L. Brown, Carolyn L. Charles, Ernest R. Clemens, Amos B. Hoover, John A. Hostetler, James Mininger, John S. Oyer, Wilmer D. Swope, John C. Wenger, and Samuel S. Wenger. Dues for regular membership (\$5), contributing membership (\$10-25), sustaining membership (\$50-200), and patron membership (\$250-500) per year, may be sent to the editor. (Library rate: \$5 per year, \$15 for a three-year renewal.) Articles and news items should be addressed to the editor, 1700 S. Main Street, Goshen, Indiana 46526 (Tel. 219 533-3161. Ext. 327).

Articles appearing in this journal are abstracted and indexed in *Historical Abstracts*. Microfilms of Volumes I-XXXV of the Mennonite Historical Bulletin are available from: University Microfilms, Inc., 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

"From your brother who loves and longs intensely to see you all again,

"Samuel
..... Castle."

Others are in just as trying circumstances. God help each one of us to do what we can to lighten the burdens of our afflicted brothers and sisters, and may we be faithful in prayer that their faith fail not.

Yours in His service,

Rose Lambert

June 21, 1969

Mr. C. L. Graber, Goshen, Ind.

Dear Mr. Graber

... I did my utmost for them [the Armenians] and at the time felt it would be much easier to be with the martyrs than to live with the memories of the atrocities. We all depended on God and He did not fail us ...

Let me add that while we helped the Armenians we also cooperated with the Turkish official from another city when he sent us a telegram asking us to take the wounded son of a Turkish official into our custody and give him the cure we were giving to others. He became a staunch friend.

After peace was restored and I was ill with typhoid a mounted Turkish officer met one of our boys on the street. He stopped his horse and asked him if he was one of our boys and then asked, "How is Miss Lambert?" The reply, "She is very ill." He said, "Allah willing she cannot die! The Gregorians in their churches are praying for her recovery and we in our Mosque are praying for her recovery. Allah must hear some of us."

Later when I was forced to go to a lower altitude to recover, the judge sent a message to me to please look to the right as I rode past his home; he would be in the vacant lot in front of it and wished to bid me farewell as I was leaving the city. Another message from the other officials: "Please look to the left as you pass the government building. We will all be standing on the second floor gallery and wish to bid you farewell." I complied with their wish. Not a word was spoken but each was in their respective position and gave me a solemn salute. They too accepted us as their friends ...

Lost and Found

PAUL ERB

"Dear Paul and Alta,

"Just a line to give you the good news that Father's diaries have been found, all tied in a box as you returned them. Thank God! ... Mabel."

This message brought great relief to me, as I had been much embarrassed by the disappearance of the diaries of my father.

These diaries, covering T. M. Erb's life from his middle teens to a few days before his death in 1929, were of course of great interest to his family. Various ones of us kept the collection in our homes as we pored over them for some months.

But Father was much involved in Mennonite church affairs from the time of his ordination to the ministry, especially at the Pennsylvania and Pleasant Valley churches, where he was a minister; in Kansas-Nebraska and South Central conference concerns; and during the first twenty years of the life of Hesston College. We realized that these diaries are a primary source for the study of Mennonite history in the West.

They were referred to by Emma Kisser in the history of the Pennsylvania Church; by Gideon Yoder in his unpublished thesis on the Spring Valley, Catlin, Pennsylvania, and West Liberty congregations; and by Mary Miller, in her history of Hesston College. As a family, therefore, we were much concerned that they should be given safe deposit in the proper archives, and be given professional archival care. At that time there was an intention to have a conference archives on the Hesston campus, and the diaries were placed there, under the joint responsibility of Hesston College and the South Central Mennonite Conference.

In 1965 I was given an assignment to write a South Central Conference history. The collecting of material included a combing of the Erb diaries. Father had held offices in the Conference. He had participated in the organization of the Pacific Coast Conference, and was a leader in the founding of Hesston College. I asked for a loan of the diaries, and for the several years of the writing, had them in my home at Scottdale, Pennsylvania. I used them frequently to check facts, and it was a great convenience to have the diaries at Scottdale instead of Hesston. The loan was really necessary, for there was not at that time adequate copy-

ing facilities. It is not good archival practice to let archival material be carried away, and I should not have asked for this favor.

South Central Frontiers was published in 1974. I no longer needed the diaries. That summer I drove to Iowa for a family reunion, and since my sister Mabel and her daughter Melva would be there from Hesston, I saw this as an opportunity to return the diaries. At the Vernon Roth home I transferred from my car to Melva's two boxes: one held the diaries; the other a copy of Gideon Yoder's thesis, "The Oldest Living American Mennonite Congregations of Central Kansas," which he had loaned to me, and which I now wished to send to the archives. Both of these were in cardboard boxes.

Melva remembers that I put the two boxes into their car. Mr. and Mrs. Allen Erb and their baggage were also a part of the car-load. Since I knew the value of the diaries, I should have made my brother aware that the diaries were among their luggage, so that he could have helped Mabel and Melva deliver them where they belonged. I was the borrower and I should have carried more responsibility for delivering them to the Hesston Archives.

I had a real sense of relief that the diaries were on their way back to the archives from which I had borrowed them.

But at this point the diaries dropped out of sight, and the Yoder thesis, and only that, was delivered to the college the next day; I later saw it in the vault there. The box of diaries, we can now see, must have been unloaded with the Allen Erb baggage at the Schowalter Villa, at the wing where the Erbs lived. The box was too heavy for old people to have handled. Probably someone helped to carry their baggage into their apartment, and the diaries, though plainly marked, were put on top of the big storage closet in their bedroom. I am sure neither Allen nor Malinda was ever aware that the diaries were all looking for were in their room. Mabel kept praying that God would show us where they were. The next spring Allen died.

In February, 1978, almost three years after Allen's death, Malinda moved to a room nearer to the nurse's desk. Someone got the box down from the storage closet. Mabel went over to see how the moving was going. There in the middle of the floor was the big box — "T. M. Erb's Diaries." It was good that the one who had been sure our

prayers would be answered would be the one who would find the diaries. I must admit that after three years my faith was getting a little weak.

By this time it had been decided not to duplicate archives at Heston, but to use the denominational archives at Goshen, Indiana. The South Central Conference had transferred its materials to Goshen. Very soon, of course, the Erb Diaries were at Goshen, where they are now available for anybody's use.

This incident is typical of the way in which valuable historical documents are lost. These diaries might have dropped out of sight and not have been found. It is easy by human error to pass by or to lose significant materials. A later generation does not always know what deserves to be preserved. I am thankful I didn't lose the T. M. Erb Diaries.

Jacob Gaedtschalk: A Biographical Sketch

JENNIE SPERLING

Jacob Gaedtschalk was born in the Rhineland in 1666, and baptized on April 7, 1686. Jacob's mother was Lehtzen Hendricks, daughter of Henrich Wilhelm and Entgen Hendricks of Gladbach-Venn, Germany. Jacob later had a stepmother named Gertrude. His father was Thonnis Gottschalck (b. 1625, d. 1709 in Goch). Jacob married a Dutch girl, Aetien (anglicized, Alice) Hermans. She was born in 1667, and was also baptized on April 7, 1686; she was the daughter of Herman Davits and Trientien Symons. In 1706 Aetien died in Germantown. Jacob's brothers were Thonnis J. (b. 1653), Henry (b. 1658), and Thomas (b. 1692). Thomas was a deacon in the Mennonite Church at Gladbach-Venn. Jacob was apparently the only one in his family to come to America.

It is believed that Jacob did not hold any office in the church at Goch, but Jacob and Aetien received a letter of transfer on June 12, 1701. They came to America soon thereafter (1702), and Jacob purchased a tract of fifty acres north of Philadelphia (5273 Germantown Avenue) from Abraham Tunis (in 1702). He lived there about twelve years. The stone house he built was Dutch in style, with a low roof. The town of Germantown was founded in 1683; the Mennonite Church was founded in 1690. In 1708 the Mennonites built a log cabin meetinghouse in Germantown. Here Jacob was ordained as minis-

ter in 1702. In 1708 he became the second American bishop upon the death of William Rittenhouse. There are records of his first baptism in 1708, but no records of his ordination. He served Skipack, Conestoga, Great Swamp, Monatong and Germantown churches.

In 1708 he wrote to his friends in Amsterdam for Bible and Psalm books. He was also very much interested in propagating the Mennonite faith; his correspondence speaks to his deep concern in these matters. Knowledgeable in three languages, he was the consulting editor for the Mennonite publications of his day, the work being processed at the Ephrata Cloisters. He read and corrected proofs of the *Martyrs Mirror*, a German edition that had been translated from the Dutch, which process was completed at Ephrata in 1743. (The translation itself had been done by Peter Miller.) The volume depicts the stories and faith of hundreds of martyrs through the centuries and especially during the sixteenth century. The rationale for publishing this huge volume at this time — the largest book printed in the New World during the Colonial Era — lay in the deep concern that the Mennonite foundation of peace and love not be lost to a new generation.

Jacob's name was Jacob Gaedtschalck van de Heggen. He dropped the van der Heggen by 1709, a term which indicated his ancestral hometown or village. On September 29, 1709, Jacob and his family were naturalized by the Act of Council of Philadelphia. This was a requirement for citizenship. All applicants were required to be members of a Protestant or Reformed church. (Quakers were not required to take the oath.)

In 1713 Jacob and his son, Godshalk Godshalk bought adjoining 123-acre plots in Skipack, near the Skipack and Towamencin creeks in Towamencin Township. The land was north of Germantown, and wilderness country. Both men signed a petition for a road to go from Philadelphia to Skipack. They needed this road to travel back and forth from Germantown. Jacob worked as a woodturner, craftsman, and as a farmer. This land is now located near the Pennsylvania Turnpike entrance at Kulpsville-Lansdale, Pa., and Jacob's son gave land for burial grounds for the Towamencin Mennonite Meetinghouse nearby. Here is found a granite monument erected in his memory: "In Memory of Bishop Jacob Gott-

shall 1670-1753, Born in Goch, Germany, Ordained a Bishop in the Germantown Mennonite Church in 1702, and Also Served the Skipack and Towamencin Congregations. He Performed the First Baptism and Conducted the First Communion Service in the American Church in 1708. The Skipack Alms Audits Were Signed by Him from 1745 to 1757. He Owned a Farm of 120 Acres Which Included this Church Site. Undoubtedly he is Buried Here but No Marker Remains, Therefore this Marker is Erected in Memory of the Energetic Leader."

In 1760, at the age of ninety, he wrote his will and died three years later, aged ninety-three. Some of his children already had passed on. His son, Herman, was willed the plantation. His children were Godshalk Godshalk, John Godshalk (married Helen [?]) and farmed in Hatfield; Herman Godshalk (married Barbara [?]) and farmed the homestead; Anna Godshalk (married Peter Custer); Magdalena Godshalk (married a widower, William Nash).

Since literacy was not widespread, many people relied upon others to write their needed documents. Such people often relied on the phonetic spellings of foreign-sounding names. This is why there are so many spellings within the Godshalk family. Families were large, and it was customary to name children after uncles and grandfathers rather than after their own fathers. To cope with the confusion that sometimes came through this, the tactic of implementing slight changes in spellings of the last names was sometimes the only way to make clear the distinction between individuals who had the same first name and second name. During the course of the eighteenth century, the custom of adding a middle name finally came into being, a better way of taking care of this specific problem.

(The listing of books from which the above information has been taken, may be found in the bibliography of the *Lewis Godshall Genealogy* book written in 1977 by Jennie Sperling [1701 W. Main Street, Lansdale, Pennsylvania 19446] — a volume still available at the time of this writing.)

Postscript: Although the monument established at the Towamencin Mennonite Church in the name of Jacob Godshalk suggests that he was born, and that he lived, in Goch (Gog), the Netherlands, further research would suggest he was instead born in the Rhineland, in the

year 1666 as stated in this article. Jacob's great - great - great - great grandfather Gottshalk Comies, was born in Munich, Germany, in 1510; he died in Gladbach-Venn. Later, in 1654, all Mennonites were expelled from Munich and they moved to Gladbach-Venn in the Palatinate.

Nineteenth Century Mennonites in Argentina

ELVIN V. SNYDER

Two brief references are made to Mennonite emigrations to Argentina by Estanislao S. Zaballos in his book *Viaje Al Pais De Los Araucanos* published in Buenos Aires in 1934 by Talleres Gráficos Argentinos. This book was supposed to be the second in a series on "Delightful Descriptions of the Argentine Republic," as he himself explains in the *Advertencia*, page eight.

Estanislao S. Zaballos (1854-1923) had studied engineering but ultimately received his doctorate only in law. As a lawyer and politician he occupied several positions of distinction, including: Minister of Public Instruction and of Foreign Relations (three periods), Ambassador to Brasil and to the U.S.A., President of the National Chamber of Deputies, and Dean of the Law School. He built up an extensive library and museum and was author of many books. He also owned or directed periodicals, including *La Prensa* of Buenos Aires.

His is the only reference to Mennonites in Argentina in the nineteenth century; no other authority seems to be informed. Harold S. Bender had never heard of such an emigration, en masse or by individuals. Bender thought that surely there would be some mention of names in letters or periodicals, especially if there had been such a large group moving to Argentina. Since the time I came across this reference by Zaballos I had always had the intention of visiting the Olavarría area to see what Dutch, German, and Russian names one might find in the community, but I never made it. J. W. Shank supposed that if the people were of Dutch origin they may have all joined the Dutch Reformed Church — of whom there are a considerable number in that region.

Here are the few short passages from Zaballos showing his history of the Mennonites in Argentina a hundred years ago:

"The road comes from the west, angling to the south and passes a stream — Nievas — noted for the bloody battles with the Indians in

1875. You have already left the road to Nievas behind when the country side becomes violently hilly, announcing the nearness of the saw-edged low mountains. At the river-bank begins as well the first of three colonies of the German-Russians. Their agents arrived in the Argentine Republic in 1877 representing some Russians called MEMNOMNITAS who had emigrated from Germany to Russia where they were favored with military exemption for a hundred years. When this period of exemption expired they thought about new climes where they could preserve their privileges and establish new homes. They would have gone to Brasil but the unpropitious climate pushed them on to the River Plate.

"The Argentine Government approved contracts that favoured them extraordinarily even though they numbered several thousand. Whatever privileges and guarantees a stranger could ask for were granted by the most liberal and hospitable country on earth, along with farm implements, oxen, horses, seeds, and food for a year; plus a land pregnant with the most fertile possibilities for the future. So 3,000 German-Russians founded the colonies of Olavarría and Diamante.

"The Olavarría Colonies have prospered beyond their own expectations, having already formed three villages of considerable importance, plus two generous harvests of 1878 and 1879, which have proportioned them a wholesome well-being as well as the encouragement necessary to continue in their noble task of agriculture.

"The Colonies reach from the margin of the Nievas Creek to the beautiful valley of Olavarría. Right after crossing the ford in the Creek, called "Las Colonias," the traveller notices to the north the thatched-roofed houses grouped together like a village, out from which stretch in every direction wide zones of waving, golden wheat fields.

"The Nievas Creek . . ." (p. 48).

* * *

"Passing through the center of the second village of the Russian-Germans, the road runs right into the Olavarría Valley, where the vegetation sometimes reveals all the characteristics of the primitive pampas, especially the tall grasses. We leave the San Jacinto Sierras to the right at the foot of which is the third village of the Colony — which also goes by that name. This village is the most important for the number of buildings, homes, and the fertility of the cultivated soil.

"I have noticed that the arrangement in which they have built their village does not conform to the universal system that governs the development of cities of civilized man, with the right-angled blocks of buildings and streets. The Russian-Germans, like primitive man, have established their villages in the form of Indian camps, grouping the houses close together without much order or regular distance between them. This error, which the authorities should not tolerate, reveals the grade of carelessness in which the colonists lived in the solitary steppes of Russia; but fortunately they are of an enterprising and strong race, with character that easily molds itself to the new and comfortable culture in which they have entered under such excellent patronage.

"Their homes are spacious and well kept by their energetic women, while their men are busy slicing the soil with their powerful plowshares.

"En Santa Fe . . ." (p. 51).

Two concluding observations: 1. I do not see how Zaballos could or would have invented this story, or why he should have. 2. While I have not visited the locality, there must be some other reason for their having built their villages in this "Indian camp" style. Perhaps the terrain did not lend itself to the straight "Dorf" streets of Russia.

—And a question: Does anyone, anywhere, have further details, data, or hints about this migration?

(Elvin V. Snyder, a long-time Latin American missionary, presently resides at Elkhart, Indiana.)

Research Note

Eastern Pennsylvania Mennonite Documents from the Nineteenth Century Available on Microfilm.

As an unexpected follow-up of the 1975 microfilmed collection of the 1600 letters of Preacher Jacob B. Mensch, our Eastern Pennsylvania Mennonite Historical Library has since gathered another 657 letters from local Mennonite families. Covering the second half of the nineteenth century, these letters, some in German and some in English, are the legacy of four families in the Franconia Conference (South-eastern Pennsylvania) Area.

The Abraham S. Gehman (1849-1905) family lived at Bally in Berks County, Pa. Minister John Gross's (1814-1903) family lived in Plumstead Township, Bucks County, Pa. as did schoolteacher and poet, William Gross (1839-1913), of the Gross

family homestead near Fountainville, Pa. John F. Landis (1839-1906), schoolteacher and farmer (whose diary has been transcribed by the Historical Library) lived nearby, at Griens' Corner. The William Gross and Landis letters are archived at the Christopher Dock Mennonite High School, whereas the John Gross and Gehman letters remain in private hands.

The letters of 235 different writers are to be found in these four collections, representing many regions from Oklahoma to Ontario. The letters fill 2,762 exposures, on three rolls of microfilm. A great many topics of interest are discussed in these family and business letters: emigration, land prices, farming, church troubles, Russian immigration, education, mission work and familial concerns. There are several letters from the Lapps in India.

This gathering thus represents hitherto untapped resources in nineteenth century American Mennonite history, and with the Mensch materials, are probably unmatched as a collection of this kind. The Library is making the set of three microfilm rolls available at the price of \$50.00 plus mailing costs, via Wilmer Reinford, Box 32, Creamery, Pa. 19430.

Genealogical Records In the Archives of the Mennonite Church

Over the decades the Archives of the Mennonite Church has gathered one-hundred small collections in the category of unpublished genealogical records. In addition, there are thousands of family-name references throughout the many millions of pages of correspondence and other documentation which comprise the Archives. Whereas this larger mass of materials does not lend itself readily to indexing, the genealogical records in one specific category are catalogued and readily available for those researching family history. In this issue we make available a listing of these records.

We want these records to find as broad a use as possible, and trust that by publishing an index to these collections of family history materials (Hist. Mss., 2, collections 1-100) that the important field of genealogical research can be furthered. (The first number is the catalog collection number. All items consist of one folder, unless otherwise noted.)—L.G.

1. Berke family (Abraham Berke,

d. 1833). Contains a one-page German document.

2. Beutler family (Petter Beutler, 1803-1895). A four-page family register in German.

3. Boyer family (Abraham Boyer, 1830-1915). A two-page family register.

4. Christophel family (Christian Christophel, 1786-). A one-page typescript of a translation of records found in a family Bible.

5. Clemens family (Jacob E. Clemens, 1840-1921). A three-page family register in German.

6. Clemmer family (Wilson K. Clemmer). A two-page family chart.

7. Conrad family (Martin Conrad, 1782-1861). A nine-page family record.

8. Conrad family (Jacob Conrad, 17..-18..). One family record book covering the years 1788 through 1910.

9. Fox family (John Fox, 1803-1862). A one-page document.

10. Funk family (Martin Funk, 1716-). A typed copy of record found in a family Bible.

11. Gause family (John G. Gause, 1796-1836). An eighteen-page typed history.

12. Gingerich family (Peter Gingerich). A typed copy of record found in a family Bible, 3 pages

13. Hartman family (Samuel Hartman, 1784-1873). Typed copy of nineteen pages from a notebook of genealogical information.

14. Bricker family (Maria M. Bricker, 1840-). A one-page hand decorated birth certificate.

15. Hunzinger family (Abraham Hunzinger). Copy of records in German.

16. Johnson family (Andrew P. Johnson, 1818-1897). A one-page printed family record covering the years 1818-1903.

17. Kratz family (Jacob Kratz, 1814-1903). Three pages of records from family Bible.

18. Lapp family (John Lapp, d. 1793). A six-page typed family record.

19. Lapp family (Samuel W. Lapp, fl. 1860). Family records in German, 1 page.

20. Meyer family (S. Meyer, 1755-1830). A one-page record in German.

21. Miller family (Daniel Miller, 1837-1911). Four pages of records from family Bible.

22. Musser family (Benjamin B. Musser, 1838-). Four pages of

records from family Bible.

23. Neuschwanger family (David Neuschwanger, 1817-). A two-page register from a family Bible.

24. Sauder family (Joseph Sauder, 1805-1885). Letter of P. R. Lantz, 1952.

25. Schoettler family (Daniel Schoettler, 1810-1883). A one-page printed record.

26. Mast family (Katie Mast, 1879-1909). A one-page record.

27. Plank family (Christian F. Plank, 1833-). A family register.

28. Winey family (Samuel Winey, 1822-). A one-page record. The name of Samuel's wife was Sarah.

29. Bender family (Jacob Bender). Four typed pages of records from family Bible.

30. Oswald family (Peter Oswald, 1804-). One typed page.

31. Reesor family. One family reunion program, 1950.

32. Niswander - Neuschwanger family. One typed page.

33. Meyer family (Jacob G. Meyer, 1856-1930). Nine pages containing Jacob G. Meyer's autobiography and some records of the Meyer and Gerig families.

34. Yoder family (Conrad Yoder, d. 1792). Nine typed pages.

35. Grady family (Jacob Grady, 1826-1897). Four mimeographed pages of records.

36. Wenger family (Martin Wenger, 1742-1815). Three letters and family chart.

37. Fisher family. A transcription of three pages of German records from a family Bible.

38. Horning family. Copies of German documents and some photographs.

39. Fretz family. Newspaper articles on the Revolutionary War and the Fretz family.

40. High family. Typed obituaries of High family members taken from the *Herald of Truth* and the *Gospel Herald*.

41. Miller family (John Miller). A printed biographical sketch by S. J. Miller, 4 pages.

42. Sutter family (John Sutter). A family reunion book.

43. Long family (Herman Long). A letter from Georgiana Randall to J. C. Wenger.

44. Kauffman family (John Yoder Kauffman, 1846-). A typed sketch of his life, 3 pages.

45. Aeschlimann family (Christian Aeschlimann, 1816-1886). Five

pages translated from a family record in a Bible.

46. Hornung family (Philip Hornung, 1782-). German records from the family Bible.

47. Schrag family (Daniel Schrag, 1813-1891). Two-page typed copy of handwritten records.

48. Schwarzentruher family (Christian Schwarzentruher, 1802-). A typed transcription and translation of family records.

49. Miller family. Contains notes and materials gathered by Dwight L. Miller on the Miller family and Riehl family histories. 2 boxes (6 inches).

50. Schrag family (Benedict Schrag). One letter from E. P. Gerber to Delbert Gratz.

51. Schwenksville, Pa., Mennonite Cemetery. "Burials in the Schwenksville Mennonite Cemetery, Schwenksville, Penna." copied from gravestones in 1963 by Abram C. Hunsicker, Royersford, Pa., 16 pages.

52. Trinity Reformed Cemetery, Collegeville, Pa. "Burials in Trinity Reformed Cemetery, Main Street, Collegeville, Pa." copied from gravestones in 1963 by Wilmer Reinford, Creamery, Pa., 39 pages.

53. Detweiler family (Hans Detweiler, d. 1761). "The Detweiler family genealogy" compiled by B. Harrison Landis. 79 pages.

54. Huver family (Johann Huver). One page, typed.

55. Widmer family (Hans Widmer). "Widmer family history" by Esther Graber. Four pages, spirit duplicated. Hans Widmer married Catherine Graber.

56. Graber family (Hans Graber, 1777-). "Graber Family History" by Esther Graber. Twenty pages, spirit duplicated. Hans Graber married Barbara Rich.

57. Witmer family (Jacob Witmer). Record from family Bible.

58. Swartzendruber family (Shem Swartzendruber). Two-page record from family Bible.

59. Yoder family (Christian Yoder). A letter from Edith Joder to John Yoder, 1966. Christian Yoder married Barbara Schutt.

60. Steiner family (Daniel Steiner, 1746-1811). A family tree.

61. Ehret family (Jacob F. Ehert, 1835-1908). A printed calendar with history of Ehret family.

62. Blosser family. Photocopy of "Genealogical History of the Blosser Family as Known in America" by S. H. Blosser. 9 pages.

63. Goldsmith family (Joseph Goldsmith, 1796-1876). Contains

correspondence and materials collected by Melvin Gingerich for writing a Goldsmith family history. 2 boxes (6 inches).

64. Harder family (Menno S. Harder, 1898-1965). A copy of the "Harder Letter", no. 20, Sept. 15, 1965. This is a memorial issue to Menno S. Harder.

65. Obituary cards. Various obituaries collected by the archivist through the years. 1 box (1 inch of materials).

66. Wyse family (Peter Wyse, 1800-1856). "The Peter Wyse-Catherine Brandt Family" by Mina Wyse, 2 pages, and "John S. Wyse, 1898-1966", 3 pages.

67. Schwarzendruber family (Jacob Schwarzendruber). Program for the 100th anniversary.

68. Sarepta Healy, 1857-1885. A printed obituary.

69. Reber family (Johann Bernard Reber). "Genealogy of the Reber family descended from Johan Bernhard Reber" compiled by Morris B. Reber in 1901. 8 pages. Also a letter from Georgia Reber to Melvin Gingerich, 1968.

70. Rychener family (Christian Rychener, 1813-). A copy of a translation of his baptismal certificate and a letter from Jesse Wyse to Melvin Gingerich, 1968.

71. Metzler family (Valentine Metzler, 1726-). A German document with translation and transcription.

72. Reber family (Johann Leonhardt Reber, ca. 1706-). An eighteen-page spirit-duplicated history.

73. Zook family. A twelve-page spirit-duplicated history.

74. Schertz family (Henry Schertz). A one-page family chart.

75. Reber family. About twelve typed pages of general data.

76. Diller family (Jacob Diller, 1807-1882). A copy of records from the family Bible. 7 pages. Jacob Diller married Catherine, 1809-1874.

77. Miller family (Johannes Miller). Four pages of German records from the family Bible. Johannes Miller was married to Salome.

78. Culp family (Michael Culp, 1909-1942). About eighty pages of photocopies of a notebook.

79. Krebiel family (Samuel Krebiel, 1762-1848). Two photocopies of records in the Fisher family Bible. Samuel Krebiel was married to Magdalena, 1773-1853.

80. Engel family. A one-page German record.

81. Welty family (Ulrich Welty, 1835-). A three-page record

from a Bible.

82. Yoder family (Daniel Yoder, 1801-1879). Records from a family Bible and miscellaneous information.

83. Gunden family (John Gunden, 1792-). Contains correspondence and a family chart.

84. Lehman family (Peter Lehman, 1829-1896). A one-page biography.

85. Yoder family (Eli Yoder, 1858-1942). Contains a marriage certificate and a family record from a Bible.

86. Lattschar family (Jacob Lattschar, 1979-1844). A three-page typed genealogy.

87. Unruh family (George Franklin Unruh, 1766-1849). Photocopies of genealogical record, about thirty pages.

88. Shellenberger family (Ephraim Shellenberger, 1837-1919). A short one-page biography.

89. Funck family (Jacob Funck, 18th century). A printed chart.

90. King family (John C. King, 1829-1908). Two pages from family Bible. John C. King was first married to Rebecca in 1858 and after her death in 1859, he married Anna in 1860.

91. Yoder family (Moses Yoder, b. 1840). Photocopies of two pages of records from a family Bible and a few clippings. Moses Yoder was married to Martha Yoder, 1843- .

92. Mumaw family. Two letters to Gerald Studer from Everett and Rachel Mumaw containing genealogical information about the Mumaw family.

93. Hunsinger family. Contains correspondence, genealogical materials, etc., of Philip Hunsinger. 4 boxes (12 inches).

94. Lapp family (Heinrich Lapp, 1822-1890). A one-page family register mounted on cardboard.

95. Fymann family. A genealogical chart.

96. Graber family (Peter Graber, 1821-1869). A family tree.

97. Witmer family. Contains correspondence and a photocopy of a manuscript of family history.

98. Lapp family (John T. Lapp, 1791-1863). "Lapp Family of Welland, Canada" by Walter L. Van Brocklin, 2 pages. John T. Lapp was married to Salome, 1793-1862.

99. Ebersole family (Abraham Ebersole, 1822-1892). A family chart. Abraham was married to Anna Rutt, 1827-1904.

100. Geiser family (David Geiser, 1818-1877). Family tree of David Geiser and Elizabeth Frey.

Recent Publications

The New Testament books, *Mark*, and *Acts*, have been translated from the Textus Receptus Edition of the Greek New Testament into Pennsylvania Deutsch by the Committee for Translation, Sugarcreek, Ohio 44681 and may be ordered from the Committee (not the printer) for \$1.00 (*Mark*) and \$2.00 (*Acts*) respectively. Both contain in parallel columns the English of the KJV as well. Both are paperbound, *Mark* having been printed in Wycliffe-JAARS Printshop at Waxhaw, N.C. in 1975, and *Acts* by The World Home Bible League of South Holland, Ill. in 1977.—G.C.S.

Book Reviews

Mennonite Bibliography 1631-1961. By Nelson P. Springer and A. J. Klassen. Scottdale, Pa.: Herald Press, 1977. Two vols. Pp. 531, 634. \$118.00 per set.

Reviewing a set of two volumes such as this is a little like proof-reading a phone book! Yet there is a coterie of Anabaptist/Mennonite scholars who need a work of this magnitude and there are individuals like myself who prefer using and reviewing books like this to a round of golf! Having worked under the supervision of Nelson P. Springer in the snack shop, bookstore, and post office at Goshen College quite a few years ago, I came to have a deep affection for him and a profound appreciation for his quiet and meticulous attention to detail. I share such a concern. I am inclined to feel that if one chooses to do a thing at all, it may as well be well done.

In light of the informative announcement concerning this work in a recent issue of this quarterly, I shall not repeat a description of its contents. I feel I must say, however, that this work is indeed a "magnum opus." While the debtors to these labors may be relatively few in any generation, the value of this effort shall continue for scores of years, guiding, enriching, and enabling future researchers to build upon the fruit of previous centuries.

It takes a while to learn to use this work to the greatest benefit and with maximum efficiency. I doubt that I have achieved these goals even yet though in preparing for this review I took hours to locate every item in my own personal and rather extensive library of Anabaptist/Mennonite works. I checked only books, however, not periodicals, pamphlets, etc. Along the way I wrote to Springer inquiring

about items I thought were omitted or erroneously listed in some respect. I received a prompt and thorough reply in which he kindly corrected my oversights and gratefully noted the errors I had discovered. Authors of so enormous a work are not annoyed or offended by mention of errors; in fact, the very carefulness to detail that especially qualifies them to produce such a work prompts them to be grateful for any assistance in bringing it more nearly to perfection.

Mention must be made of Hans Joachim Hillerbrand's earlier work published in 1962 and entitled *A Bibliography of Anabaptism 1520-1630*. Springer and Klassen begin where Hillerbrand left off and bring the work to completion up to the year 1961. One could only wish Hillerbrand had done his work as carefully and comprehensively as have Springer and Klassen. Even the attractive and supplementary sequel prepared by Hillerbrand and published in 1975 by the Center for Reformation Research in St. Louis does not adequately complement the omissions in the original work.

It is essential that the user of this work read carefully the Preface prepared by the compilers. These pages clarify and outline the guidelines followed throughout the two volumes. In a closing paragraph, acknowledgment is given to the fact that a work of this scope is "certain to be incomplete"; some errors were discovered, for example, in the late stage of correcting the galleys, which presented problems too great to justify changes.

It was the original intention that this publication appear in 1962, the year after the cut-off date, but the magnitude of the task, unforeseen circumstances, plus the conviction of the Institute of Mennonite Studies that the usefulness would be substantially increased by the inclusion of author, subject, and book review indexes postponed it for the additional years. I concur with the Institute fully that the omission of the indexes would have been most unfortunate. In fact, I am quite certain that I would have neither purchased nor agreed to review the work without them.

Goshen College deserves our profound thanks for having the vision to underwrite financially the many thousands of dollars necessary to enable Springer to carry out this task. This is one of many ways the Mennonite Church is frequently in deep debt to one of its institutions for service rendered, yet oftentimes it is so inconspicuously ren-

dered that it may go unrecognized.

I do not know whether there are any plans to eventually publish the additions, deletions and corrections that are being gathered. I for one would welcome such a list and I shall append to this review those few corrections that I have discovered.

C. J. Dyck closes his Introduction with several sentiments that are mine also: "It is with a sense of deep gratitude, as well as relief, that the Institute releases this manuscript for publication. . . . May it serve the cause of scholarship and, thereby, the kingdom of our Lord."

Items noted for correction:

Volume I:

Page 454: Item #227 is omitted in the index under "Hersberger, Guy F."

Volume II:

Page 218: Pagination in item 21429 should be 461, not 467.

Page 225: I have a copy of item 21594, published in 1952, 10th printing, same pagination.

Page 449: Item 17851 shows no relation to "Delbert Gratz" yet this item is listed under D. Gratz in author's index.

Page 454: Item listed as Hersberger, William "W." should be "C."

Page 495: It would seem that variant spellings should have been listed in the index with references made to the accepted spelling (e. g., "Riedemann"); yet given the apparent decision to omit such, p. 495, "Riedemann" should include 21690-92.

Page 518: Item listed under "John C. Wenger" as 22326-37 should read -27.

Page 534: "Apocrypha" should have been added to the index with such references as 22306, etc.

I found "*Christianity Defined* by looking up the "Reformed Mennonite doctrine" books but I had not looked up the references under "Jacob S. Lehman" since his name was the fourth listed in my copy and I had the impression that one customarily went no further than the first three names in a book of multiple authorship.

These are what I found — really a pitifully insignificant list for a two-volume work of 28,000 entries! —Gerald C. Studer